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MANKIND

QUARTERLY

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EDITORIAL

There is little more we require to justify the emergence of THE MANKIND QUARTERLY than some of the statements appearing daily in the public press and being constantly made by commentators on wireless, television and screen, which are founded upon erroneous racial sanctions. At a time when the facts of heredity, genetics, racial classification, and the association of these with culture from prehistoric times to our own, together with the relationship of the whole to inherent emotional and mental development, should be generally recognised, we have instead a situation in which ignorance is widespread.

This lack of knowledge of the facts of anthropology and its sister sciences is not, however, confined to journalists, politicians and such-like people whom it is possible to excuse because their education is often of the shallowest, but it also comprehends many whose pretensions to knowledge and ability to think are of a much higher category.

An example of this has just occurred in the statement which appeared in *The Scotsman* on Friday, January 13th, under the heading PREJUDICE OVER MIXED MARRIAGE: SIR JOHN WOLFENDEN ON "PROMISING SIGNS." The account then continued as follows:

> Britons, who are one of the most "mongrel" people of the human race, are prejudiced when it comes to marriages of mixed colour, says Sir John Wolfenden in an article on race relations in the 1961 edition of the Church of England's Official Year-book published today.
>
> Sir John, who is chairman of the Church Assembly Board for Social Responsibility, speaks of the importance of standards of education, cultural background, age, temperament, community of interest, whatever the colour of the skins of the two people concerned.
>
> It was rather as an index of some of these than as a fundamental feature in itself that "race" had to be assessed.
>
> "In this sort of situation most British people are not so much ill-disposed as just plain insular," he goes on. "Being ourselves one of the most mongrel of all the strains of the human race, we somehow are not very adventurous about marriages of mixed colour. We are, in a word, prejudiced."

We are concerned that there could be such a statement from a man who is not only a well-known publicist, broadcaster,

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and the author of the Wolfenden Report dealing with homosexuality, but also the Vice-Chancellor of Reading University. A glib verboseness is to be expected from the former vocations, but not from one engaged in and holding the positions of the latter. Furthermore, it is not solely a question of ignorance of the ethnological facts, but also, so it would seem, an astonishing failure to reason correctly from them.

Without going too deeply into British prehistoric and historical ethnology, it can be said that the build-up of the British peoples is roughly as follows:

Along the western coastlines there is a settlement of people of Atlantic Race—tall, heavy boned, with heavy supra-orbital ridges, dark haired, light eyed, fair skinned and long-skulled. In the south-west we have a penetration of Mediterranean, which spreads thence eastwards and northwards—this race differs from the Atlantic in being of short stature, light build, less bony structure of the skull, with dark eyes and a tendency to darker complexion. These two racial strains are mainly pre-Celtic, which were later Celticised, and are now most strongly represented in the Celtic parts of the British Isles—Ireland, Wales, Cornwall, Western Scotland and so on. In Wales there was also a penetration of some Alpine; in Yorkshire and Aberdeenshire of some quasi-Dinaric, mixed with Atlantic. This accounts for the tendency to broader skulls in these regions.

Then, from the end of the Bronze age onwards, there flowed in wave after wave of settlers and invaders. These were overwhelmingly of one racial stock, and that was Nordic—whether the new-comers were Celts (Brythonic or Gaelic), Angles, Saxons, Jutes, Danes or Norsemen—while even the Normans, who were the least homogeneous of the whole, must have been largely of the same stock. The result of this has been that the Celtic lands of the British Isles are mainly Nordo-Atlantic (with, in Southern Ireland, a distinct admixture of Mediterranean, and in Wales that with some Alpine), and Scotland and England are largely Nordic, with an admixture, especially in Scotland, of Atlantic, and with the other strains definitely of much lesser importance. That the peoples of the British Isles are not a *mongrelised* hotch-potch is shown in the relatively slight range in the cephalic index, in stature statistics (except where due to stunting in the industrial regions in the past) and the general uniformity of, for instance, the English, or the Scots, who can often be identified as of a distinctive type. These peoples are clearly breeds, racial-breeds, not entirely unlike breeds in dogs, and are not mongrels in the sense in which Sir John Wolfenden in using that word. Therefore to make a comparison between such old stocks as these—which are in a state

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of very considerable equilibrium, through being derived from a restricted group of nearly related races, and are highly inbred—and those strains of unstable nature produced by miscegenation in regions where races of vastly different character are meeting, shows a degree of irresponsibility which is almost unbelievable.

The most charitable conclusion to draw is that the writer has confused national and tribal names—Angles, Jutes, Danes, Saxons, Norsemen, Picts, Scots, Brythons, etc.—with racial terms, and so tribes with races. This has led to the fallacious assumption that if a nation is composed of so many tribes (that is—for him—"races"), then it is a very great racial mongrel.

If a Vice-Chancellor is capable of such a misunderstanding of facts it rather indicates a general need for more teaching of anthropology and its related sciences, and in this case in particular, a course in historical ethnology, combined with some acquaintance with physical anthropology, to dispel the illusion that tribal names can be taken as having any racial significance.

However, even if the British peoples were composed of equal mixtures of all the European races—Nordic, Mediterranean, Atlantic, Alpine, East Baltic, Dinaric, Armenoid, etc.—and even supposing that these mixtures were recent, and the whole hybridisation was in a state of the most complete inequilibrium, with pockets of pure types and of hybrids side by side, it would not add to Sir John Wolfenden's argument one iota. For the fundamental fact he has overlooked, which is salient to the whole argument, is that the British peoples are not a compound of crosses between species, sub-species, or widely distinct stocks—however you may wish to assess these differences zoologically—but of crosses *within* ONE specific strain. *What can occur without ill effects within one stock, does not provide any grounds for reasoning as to what can occur when two distinct stocks are crossed.* One wonders why, instead of using as an example the alleged and wholly untrue mongrelity of the British peoples, he had not chosen, shall we say, the people of Haiti, who are a cross between Black and White! For the purpose of scientific control and reasoning it is essential to take as the control an example of inter-specific crossing to use as a basis on which to argue that Negroid-Caucasoid crosses are desirable.

Furthermore, we do not think, in view of the natural phenomenon of assortative mating, that the British or any other peoples, Black or White, are behaving unnaturally if they show some hesitancy to enter freely into hybridisation with strains vastly different from themselves.

Therefore we not only say that the allegations concerning the alleged mongrelity of the British peoples in this statement do not

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constitute an objective and scientifically true assessment of the facts, but that the reasoning which derives from those alleged facts —even if their truth were unimpeachable, and the British peoples were White mongrels—is wholly at fault and cannot be sustained.

Let it be stressed that we are not concerned here with the question of whether racial crossing is desirable or not; whether to encourage it is justified by ethics or theology or not; or even whether a true or lip-service support of it is considered politically expedient—or whether on those very grounds it is to be deplored. What we are driven to say by this much publicised statement in so responsible a publication is that if anyone wishes to advocate or justify Black and White crosses, and desires to castigate European peoples for their backwardness in showing a desire for racial miscegenation, they should do it on other grounds than those which are in fact bogus ethnological and anthropological premises.

To be blunt, we see no difference, in ultimate, between such misuse of anthropological data for the end of racial miscegenation, and Hitler's misuse of it in the other direction to impose a doctrine of a *Herrenvolk*.

As anthropologists we have every reason to object strongly to this abuse of our group of studies for such political and ideological ends, and it is time to make a strong protest against it.

When we consider that such a statement as we have quoted—written by the head of an English provincial university—can be published in the Official Year-book of a Church of considerable size and influence, it would appear to justify completely the inception and publication of THE MANKIND QUARTERLY which is devoted to presenting the facts from all branches of those studies which bear upon man, his origins and relationships, and his distribution.

It is quite evident that there has been a failure for several decades to present effectively the objective interpretations of these sciences, otherwise such statements could not occur, and this has permitted the unrebuked abuse of anthropological data to take place.

R. GAYRE OF GAYRE.

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Population Distribution in India

By MOHD. NASEER KHAN

Following upon Sir Charles Darwin's important article contained in the last two issues, it is of interest to consider one of the countries of the world whose extremely high and increasing density of population is of great concern to its government. We have therefore asked Dr Naseer Khan to contribute this short study of the Indian population distribution, on which subject he has done some considerable work.

It will be observed from the account which he gives that despite the huge size of the country the population is restricted to well defined areas, and the possibilities of providing for expanding population elsewhere are limited. In addition, it will be seen that in the thickly populated areas the figures are as high as 1,000 to 2,000 per square mile.

Attention should be drawn also to Dr Naseer Khan's remark that population is controlled by the food supply, so that any improvements which lead to increased production are almost immediately translated into an expanding population, thus bearing out the previous observations made by Sir Charles Darwin.—EDITOR.

India's spatial distribution of population is influenced by geographical factors, while the distributional pattern is determined by agriculture. In this paper an attempt has been made to co-relate and interpret the population distribution and density with geographical factors and the occupation of agriculture. Areas of high population densities, of less dense population, thin population, sparse population or no population have been brought out and interpreted.

Where people live is a pertinent topic to be considered in any study of population, because where people live is influenced as much by problems of making a living as by geographical conditions. A general spatial distribution of population is influenced by climate, relief, rainfall, soil and natural vegetation, while density patterns of population are determined by human economic activities by which men earn their livings.

In India the question of population is that of the means of livelihood or of food. The more food there is the greater is the population. Therefore it is found that all those factors which affect the distribution of food in India also affect the distribution of population and its density. The distribution of rainfall,

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fertility of soil and irrigation facilities determine the quantity of food that can be grown. Rice as a crop supports more people than wheat or millets. Therefore the distribution of population in India follows in a large measure the rice cultivated areas and consequently rainfall, for rice is cultivated generally in the moist regions.

Concentration of population of the magnitude of the first order in India is in the north, forming a crescent shape running along the Ganges Plain at the foot of the Himalayas, tapering at both ends towards the north. The approximate length of the crescent is 1250 miles and the breadth, broadest in the middle, is about 125 miles. From the north-west it covers Kashmir, Punjab, Delhi, Uttar Pradesh, Bihar States and the north of West Bengal State. Within the crescent the concentration of population is very high, having an average density of at least 400 persons per square mile, often 600, and in places as much as 1000 per square mile, culminating in coalesced dense population around the urban centre of Delhi. The continuity of the density of population within the crescent is broken at two places, one a triangular shaped area between north Punjab and Delhi. In this area besides the deficiency of rainfall there is not much irrigation for crop growing and hence the population is less. Another conspicuous gap of less population density is between the Vale of Kashmir and north Punjab, where the topography is hilly and there is not sufficient rainfall for cultivation, and hence the small population.

The area covered by the crescent has a favourable climate and soil for intensive cultivation. Though on the western side of the crescent the rainfall is not sufficient for cultivation, it is compensated for by canal irrigation. Rice cultivation dominates in the eastern part of the crescent where the rainfall is between 40 to 80 inches annually which is desirable for rice cultivation.

Other areas of concentration of dense population of smaller magnitude are: West Bengal, the Brahmaputra Valley, the eastern coastal plain, Mysore State, Kerala State and the narrow coastal plain on the west.

Concentration of population in West Bengal is conspicuous by being very dense in the south. In the north rice cultivation dominates and in the south a large number of industries thrive. It is in this south agricultural-cum-industrial area that the density of population reaches the highest in India rising to 2000 persons per square mile. The Brahmaputra Valley is a narrow strip on both banks of the river having a breadth of 24 miles and extending eastward about 485 miles; it is well cultivated and densely populated. At a few places in the strip are broad patches of concentrated population, due to tea plantations in those areas,

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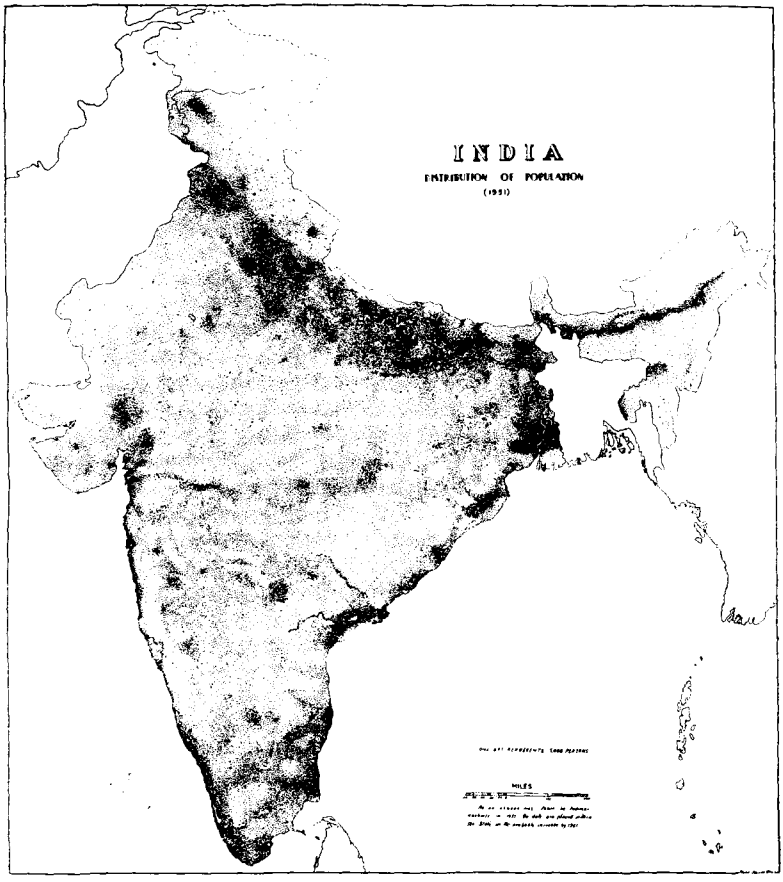
where large numbers of people are employed as labourers. The eastern coastal plain extends from West Bengal southward to the Krishna delta, where the population is dense. Within this coastal plain two areas are conspicuous, the Mahanadi delta and the Godawari delta, where the population is denser. Rice cultivation



DISTRIBUTION OF POPULATION IN 1951
One dot represents 5000 persons

is responsible for these concentrations, while the rest of the coastal belt is narrow and mostly inhabited by fishermen. Southern Mysore State, south of the urban centre of Madras, is densely

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populated over the whole region except for three areas where the population is less dense. The most important of these areas is that bounded by the very densely populated areas of Kerala and Madras State. The south-west Coastal Plain of Kerala State, a rather broad fertile plain, has a very high density of population, rising to 1000 persons per square mile. It is next to the southern part of West Bengal in density. The occupations of agriculture and fishing have given rise to such concentrations of population. The narrow coastal plain which runs along the west coast, and which is hardly 10 to 20 miles broad, spreading out towards the north enclosing the industrial centres of Baroda and Ahmedabad, has a dense population. On this coast the occupations are rice cultivation, growing of coconut trees and fishing. Within this narrow belt around Bombay the concentration of population is very high because of the industries thriving there.

Besides the above mentioned dense concentrations of population in India, the rest is either thinly populated, sparsely populated or without population. Thinly populated areas are: the Tarai and the southern slopes of the Himalayas, the whole of the Deccan Plateau, eastern Rajasthan, the Chota Nagpur Plateau and Gujarat.

The Terai and the southern slopes of the Himalayas afford patchy agriculture and sheep rearing, and hence the population is thin. The Deccan plateau covers the middle of India, extending from north of Madras State and up to south of Uttar Pradesh and east-west between the Eastern and Western Ghats. The main population concentrations in the Deccan Plateau are peripheral to the peninsular uplands, which appear as a huge quadrilateral of less densely settled territory interposed between the crowded regions. The general density of the upland is less than 200 persons per square mile, and in the most rugged part less than 100, though in the interior valleys of central India and in the western and southern parts of the Deccan Plateau the density is 200. Having a poor soil, a configuration which is rugged, and insufficient rainfall, only scattered agriculture and cattle rearing is possible in this upland, which has thus given rise to the less dense population. Eastern Rajasthan has a thin population because of its meagre rainfall which does not encourage agriculture except in a few places where irrigation is possible. The Chota Nagpur Plateau is all rugged and the soil is not fertile, hence little agriculture is carried on, and the dominant occupation is cattle rearing which has given rise to a thin population concentration in this area. In Gujarat the population is also rather thin. There is sufficient rainfall but as the soil is not favourable not much agriculture is possible.

Regions of sparse population are the high mountains of the

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north, the high mountainous region of Assam and the Thar Desert. The cold high mountains of the north and the high mountainous region of Assam do not encourage occupation, and this leads to a sparse population, which is concentrated only in sheltered valleys. In the Thar Desert there is practically no rainfall and no cultivation is possible except at a very few places where underground water is available. Very few people live here.

Sunderbuns, south of the Ganges-Brahmaputra delta, and the Runn of Cutch on the western side of India, have no permanent population settlements. Sunderbuns is a region of weeds and swamps, while the Runn of Cutch is flooded during the rainy season, and there are no significant settlements in either, As regards the high mountains of the north of the peninsula, over 12,000 feet above sea level, these are covered with snow most of the year, and as a result do not allow any form of human occupation, and so there is no population in these parts.

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BIOGRAPHICAL NOTES

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PSYCHOLOGICAL TEST SCORE DIFFERENCES AND THE 'CULTURE HYPOTHESIS'

By FRANK C. McGURK

Few writers today deny that there are measurable psychological test score differences among racial groups. Most of those presently writing on this subject insist that these differences are not biological differences; they are referred to as cultural differences, and this has given rise to the "culture hypothesis" as the explanation of racial differences. While the "culture hypothesis" has been expressed in various ways (e.g., Ashley-Montagu 1945, and Klineberg 1944) its essence is that what we call observable race differences are really social differences and not biological differences, and that these differences, since they are caused by differences in cultural advantages, will disappear when the differences in cultural advantages disappear.

The "culture hypothesis" has been invoked particularly in discussions of differences between Negro and white groups. While the advocates of the "culture hypothesis" have presented strong moral and ethical arguments against biological differences between Negroes and whites, they have failed to present any factual data in support of their hypothesis.

Ultimately, any hypothesis in science must be tested against the objective phenomena which it attempts to explain. This is the way of science. If the hypothesis is in accord with objective measurement or observation, it gains in stature; if the objective data are out of control with the hypothesis, the hypothesis must be rejected.

If the "culture hypothesis" has any meaning, it could be expected that, as cultural differences between Negroes and whites decreased, the difference between their mean psychological test scores would decrease. The objective measurement of a decrease in mean test score difference would, thus, support the hypothesis. It would not be necessary that the mean racial test score difference should disappear completely. The "culture hypothesis" would gain in stature if it could be shown empirically that even a small reduction in the mean test score difference between Negroes and whites accompanied a reduction in the cultural differences between these two racial groups.

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Reduction in the cultural differences between Negroes and whites has occurred in the United States. This paper is interested in showing what measurable psychological test score differences have accompanied the reduction in the racial cultural differences. Does the "culture hypothesis" have any objective validity?

The World War I Period

The most convenient place to begin the study of our problem is the World War I period. It was at this time that the first extensive psychological study was done; tests were administered to very large groups of Negro and white draftees who represented the entire country. The results of this study were carefully recorded and published by Yerkes (1921).

The World War I period was also a period of marked social and economic restriction for the Negro. He was limited in his choice of residence, and the choices he had were undesirable by present-day standards. Generally, the Negro was a rural dweller at this time. Schools available to him were under-equipped, under-staffed, and often not accessible. In general, he was limited in his social participation, he was limited economically, and there is no question that the World War I period was, when compared with the present, one of great deprivation for him.

During this war period, the psychological test scores of the Negro recruits bore a clearly inferior relationship to the psychological test scores that equalled or exceeded the mean test score of the white recruits (Garrett, 1945). This is usually referred to as overlapping; it is said that 27% of the Negro recruits overlapped the mean of the white recruits. With this degree of overlapping, the Negro mean score is much below the white mean score. This concept of overlapping has nothing to do with range of scores (the difference between the highest and lowest score). The range is notoriously unstable—so much so that it is almost meaningless. Overlapping, as used here, is concerned only with the relationship between the bulk of Negro scores and the mean white score. Comparisons by the per cent of overlap is the simplest method of comparing scores from various psychological tests. Test performance can be compared by comparing measures of central tendency, but this requires elaborate statistical treatment and the product is no more useful than comparisons by means of overlapping.

The World War I period is, then, a basis for testing the "culture hypothesis." Here was a period in which 27% of Negro recruits equalled or exceeded the mean score of the white recruits when the cultural restrictions for the Negro were marked.

If the inferior test performance of the Negro is truly the result

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of his cultural restriction, then it follows that, under the "cultural hypothesis," an improvement in the Negro's cultural status should be accompanied by an improvement in his test performance when compared with whites. Put otherwise, if the difference between Negro and white mean psychological test performance is the result of differences in cultural opportunities between Negroes and whites, a decrease in the difference in cultural opportunities must be accompanied by a decrease in the differences in mean test performance.

The cultural position of the Negro has certainly improved since 1918. This improvement has not been sudden, but has been in progress for at least two generations. The Negro has achieved more and more of the social and economic opportunities that were once reserved for the white man, and to say that the cultural status of the Negro has not improved markedly is to deny objective evidence.

What has happened to the relationship between the psychological test scores of Negroes and whites while this cultural change has been taking place? Has the Negro-white test score difference of the 1918 period reduced in magnitude while the Negro-white cultural differences were being reduced? Do the available data support the "cultural hypothesis"?

Between 1935 and 1950

Between 1935 and 1950 inclusive, about 140 articles were published in the scientific literature of psychology which dealt with the question of Negro-white test score differences. Only 63 of the 140 articles presented statistical data, and in all 63 articles the mean test score of the Negro subjects was lower than the mean test score of the white subjects with whom they were compared. The other 76 articles were simply speculative comments about the problem, and almost totally lacking in data.

Of the 63 articles which presented data, only six submitted sufficient material to permit comparisons with the World War I period. These six articles are important; they covered a wide range of years, a variety of age groups, different grade groups, and different psychological tests. Because they were spaced over a range of years, they covered a variety of cultural opportunities. Also, they were written by six different investigators.

Tanser (1939) is responsible for the earliest of these studies, which was done on a group of Canadian Negroes and whites. Three standard psychological tests were administered to Negro and white school children enrolled in grades 1 through 8. All of the Negro children were described as descendants of slaves who had escaped

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from the South prior to, and during, the Civil War. According to the author, social and economic opportunities had always been equal for all Negroes and whites in this area, except for a few minor outbursts of oppression directed towards the Negroes.

Tanser reports that the mean test scores of the Negro children were markedly below the white mean at every age and every grade. Overlapping for the total group (all children of all ages and grades) was between 13% and 20%, depending on which psychological test was used. In no case did overlap exceed 20%. Thus this study, done some 21 years after the World War I period, indicated that the gap between Negroes and whites had not been lessened: it had been increased. In Tanser's study, the Negroes made a much poorer showing, relative to whites, than Negroes did in the World War I study. The cultural advantages of Canadian life did not increase the relative standing of the Negro children to white children, and this study offers no support for the "cultural hypothesis."

The second study appeared when Bruce (1940) published her doctoral dissertation. In Bruce's study, three psychological tests were administered to 9- and 10-year-old Negro and white children from an impoverished rural area in Virginia. All children attended segregated rural schools. By administering a socio-economic scale, and pairing children according to score on this scale, the author developed two groups of subjects, one Negro and one white, both of which groups were equivalent for socio-economic factors contained in the scale. All socio-economic scores were very low.

As did Tanser, Bruce found that Negro overlapping varied with the psychological test under consideration, but it never fell below 15% and never exceeded 20%. Even in these deprived cultural conditions, Bruce's subjects performed almost identically with Tanser's subjects, although the difference in cultural status between Tanser's subjects and Bruce's subjects appears to have been marked. Bruce's findings indicate that equal socio-economic opportunity, even as low as it was, did not change the psychological test score relationship between Negroes and whites which was shown in World War I. Such evidence does not support the "culture hypothesis."

Shuey (1942) reported the third study. One psychological test, constructed especially for college subjects, was administered to a very highly selected group of students in a New York City college. The subjects ranged in age from 18 years to 35 years, and came from various sections of the country. Negro and white subjects were paired so that, in the opinion of the author, each member of a pair was equivalent in social and economic background. Thus the Negro and white subjects were of the same average age, the same educational background, and generally the same cultural status.

In Shuey's study, Negro overlapping of the white mean was

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approximately 18%. For such a highly selected group of Negroes, this was surprisingly low overlapping, and is quite consistent with Tanser's and Bruce's findings even though the subjects in the latter two studies were considerably lower in cultural status. Moreover, Shuey's findings are markedly below World War I findings and are no indication whatsoever that equal cultural status equalizes or will equalize the Negro's test performance in relation to the white's.

The fourth study was reported in 1944 (Brown, 1944). An individually-administered psychological test was given to Negro and white kindergarten children in Minneapolis. Brown reports that the average age of each racial group was identical, so we can assume that they were five-year-olds. Unfortunately, Brown made no attempt to equate his racial groups for cultural factors except that all children attended non-segregated schools, and this was assumed to be an equating factor.

Although Brown reported no overlapping data, it was computed that about 31% of the Negro children equaled or exceeded the mean white score. While this is better Negro performance than in the previously reported studies, it is no better than the performance recorded by the culturally deprived Negroes of the World War I period. Thus, whatever cultural benefits accrued to the Minneapolis Negro children in 1944, they were not sufficient to change their standing, relative to the white Minneapolis children, when the World War I data are the basis of comparison.

While the fifth study was primarily directed in another direction, interesting psychological data was computed from it (Rhoads, *et al.*, 1945). The subjects were all males, Negro and white, under four years of age, and residents of Philadelphia. An individually-administered psychological test was given to all children when three years old. All children in the study had birth-weights of five pounds or over. Each child had been examined physically in a hospital clinic once a month from birth until one year of age; thereafter every two months until the end of the study. Children of unco-operative parents were dropped from the study before the child was two years old. In addition to the clinical examinations, home visits were made every two weeks by a nurse or social worker in order to keep the experimental conditions as operative as possible. Socio-economic factors were considered to be low, but generally equal for both Negro and white subjects.

Although the psychologist who did the testing reported that the Negro and white mean test scores were not significantly different, this was found to be not the case. The Negro children were significantly lower than the white children. Only 30% of the Negro scores overlapped the white mean score. Since these findings are identical with Brown's study described above, the

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same comments could be repeated. For this paper, it is important to note that whatever cultural differences existed between these Philadelphia three-year-olds in 1945 and the World War I adults and adolescents did not change the relationship between Negro and white test scores.

The last study, the sixth, was done by the present writer (McGurk, 1951). A special test was constructed, half the questions of which were rated as depending heavily on cultural background (the cultural questions) while the other half were rated as depending little on cultural background (the non-cultural questions). Each set of questions yielded a score—either a culture score or a non-culture score. Total score was the sum of the cultural and non-cultural scores. These questions were administered to high school seniors in various areas of Pennsylvania and New Jersey. The mean age for each racial group was 18 years. Negroes and whites were paired so that the members of each pair—one Negro and one white—were identical or equivalent for 14 socio-economic factors.

In spite of the socio-economic equivalence, Negro overlapping, for total score, was only 28%—a figure almost identical with that reported for the World War I data. There is no question about the cultural superiority of the Negroes in 1951 over the Negroes in 1918, yet this did not improve the Negro's test performance at all.

Thus, in the 16 years between 1935 and 1950, a period of unquestioned cultural advancement for the Negro (compared with World War I period) there can be found no factual evidence to support the claim that equalizing the cultural opportunities of the two races results in equalizing their psychological test scores, or even reducing the racial test score difference. On the basis of the only studies available for this comparison, it must be concluded that the "culture hypothesis" must be rejected.

Some Further Analysis

The above findings seemed such a clear rejection of the "culture hypothesis" that the writer decided to analyse further the data obtained in the 1951 study (McGurk, 1953a). The social scientists were still persistently announcing (but not supporting) the "culture hypothesis" as the explanation for the poor Negro test performance. Specifically, the writer wished to answer this question: If the cultural opportunities were such important factors in causing racial test score differences, what would be found if we compared the difference between Negro and white subjects of very high socio-economic status, on the one hand, with the difference between Negro and white subjects of very low socio-economic status on the other hand? Under the "culture hypothesis" the racial test score

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difference should decrease with an increase in socio-economic status; that is, the racial test score difference between the subjects of very high socio-economic status should have been smaller than the racial test score difference between the subjects of very low socio-economic status.

In order to follow the procedure that was used in answering the above question, it is essential to understand the composition of the socio-economic groups described in the 1951 study (McGurk, 1951). In that study, a white subject was paired with a Negro subject when the white subject was identical or equivalent to the Negro subject in terms of 14 social and economic factors. There were no white subjects higher in socio-economic status than the highest Negro subject, and there were no Negro subjects lower in socio-economic status than the lowest white subject. Each Negro subject was permanently paired with a white subject so that both subjects were equal or equivalent in terms of each of the 14 socio-economic factors.

An extremely high socio-economic group was selected by picking out of the entire group of Negro subjects that 25% whose socio-economic factors were the highest. This was called the High Negro Group. In picking these Negro subjects, the white subjects who had been permanently paired with them were also picked. This latter group was called the High White Group. There were, then, two groups of subjects, each equivalent in socio-economic status but differing in race.

An extremely low socio-economic group of Negroes was selected by picking from the entire Negro group that 25% of Negro subjects whose socio-economic factors were lowest. These became the Low Negro Group. The white subjects who had been paired with these Negro subjects became the Low White Group. Again, there are two groups of subjects, one Negro and one white, both equivalent in socio-economic status.

In terms of mean test score, the High Negro Group was significantly lower than the High White Group, but when the mean scores of the two low groups were compared, the Low Negro Group was not significantly different from the Low White Group (McGurk, 1953a). The overlapping data indicated the same relationship: only 18% of the High Negro Group overlapped the mean of the High White Group, but 41% of the Low Negro Group overlapped the mean of the Low White Group (McGurk, 1951).

Thus, in the comparison of the difference between Negroes and whites of high socio-economic status with the difference between Negroes and whites of low socio-economic status, the racial test score difference does not decrease with an increase in socio-economic status. The difference between the racial groups

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was zero when socio-economic status was very low. When socio-economic status was very high, however, the difference between the racial groups was statistically significant, and in favor of the whites. These data indicate that an increase in the socio-economic status of the Negroes *increases* the racial difference—they do not indicate any support for the assumption, under the "culture hypothesis," that an increase in the socio-economic status of the Negro decreases the racial test score difference.

Other aspects of this study (McGurk, 1958a) lead to the rejection of the "culture hypothesis." Negroes, highly selected for socio-economic status in 1951, make a poorer show relative to whites of similar socio-economic status (Negro overlap was 18%) than the Negroes of the culturally restricted World War I period did relative to the whites of the same time period (Negro overlap was 29%). If the "culture hypothesis" were true, such a finding would be impossible.

Moreover, when both racial groups were very low in socio-economic status, the Negro mean score was not statistically different from the white mean score—a finding reflected in the overlapping data. This suggests that the only validity possessed by the "culture hypothesis" is when both racial groups are culturally deprived.

From the finding of this study (McGurk, 1953a) the "culture hypothesis" could be restated thus: Racial differences in mean psychological test score will disappear when cultural opportunities between the races are equal but extremely low; as cultural opportunities increase for each racial group, mean psychological test score differences increase.

This denial of the "culture hypothesis" raised still another question. It has been stated as proof of the validity of the "culture hypothesis" that Negro test score inferiority results from the culturally loaded questions used in most psychological tests, and the inference is that the low cultural status of the Negro was the cause of the Negro's test score inferiority (Klineberg, 1944). Klineberg's assumptions can be verified by comparing the Negro test performance (relative to the white test performance) on both the cultural questions and the non-cultural questions. According to Klineberg's assumption, Negro test performance should be more approximate to white test performance on the non-cultural questions than on the cultural questions.

It must be recalled that the test used in the earlier study contained an equal number of cultural and non-cultural questions. In selecting questions for the test, a cultural question was paired with a non-cultural question when each was of the same approximate empirical difficulty (McGurk, 1951).

Consider first the racial difference with the cultural questions

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between members of the high socio-economic groups. The mean culture score of the High White Group was significantly greater than the mean culture score of the High Negro Group (McGurk, 1953a). Negro overlapping of the white mean cultural score, for these two High Groups, was 34% (McGurk, 1951).

The mean non-culture score of the High White Group was also significantly greater than the mean non-culture score of the High Negro Group (McGurk, 1953a), but the Negro overlapping of the mean white non-culture score was only 25% (McGurk, 1951). This does not support Klineberg's assumption; on the basis of the overlapping data, Negroes performed better (relative to the whites) on the culturally loaded questions than on the less culturally loaded (non-cultural) questions. The racial difference would have been *less* had only *cultural* questions been used. On the basis of their mean scores, however, there was no statistically significant difference between the Negro-white performance on the cultural questions and the Negro-white performance on the non-cultural questions (McGurk, 1953a). Thus, in relation to whites, Negroes perform as well (or as poorly) on cultural questions as they do on non-cultural questions. Clearly, cultural questions do not penalize the Negro of high socio-economic status.

When the low socio-economic groups were compared, similar findings appeared. For the cultural questions, the mean of the Low Negro Group was actually *higher* than the mean of the Low White Group, but the difference was not statistically significant (McGurk, 1953a). Negro overlapping of the white mean culture score was 53% (McGurk, 1951), as was expected from the mean differences. But when performance on the non-cultural questions was compared, the white mean score was significantly higher than the Negro mean (McGurk, 1953a), and Negro overlap was 36% (McGurk, 1951). The Negro-white difference on the cultural questions is significantly *lower*, statistically, than the Negro-white difference on the non-cultural questions for these two Low Groups.

Thus, Klineberg's attempted validation of the "culture hypothesis" by his insistence that culturally loaded test material penalizes the Negro must be rejected.

A further attempt to validate the "culture hypothesis" is equally forceless. It has been maintained that increased length of residence in the culturally stimulating environment of New York City causes an increase in the psychological test scores of Negroes, and that this increase is more apparent in the Negro performance on linguistic tests than on performance tests (Klineberg, 1944). This has been interpreted to mean that, with improved cultural status, improvement occurs in Negro performance on culturally loaded test material.

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Analysis of the earlier study (McGurk, 1951) does not support Klineberg's (1944) findings. The difference between the mean cultural scores of the High Negro Group and the Low Negro group was *smaller* than the difference between the mean non-cultural scores of these two groups although the difference between the two differences was not significant (McGurk, 1953b). The difference in mean cultural score between the High and Low Negro Groups was significant; however, the difference in mean non-culture score between these two Groups was not significant (McGurk, 1951). On the cultural questions, about 39% of the Low Negro Group overlapped the mean score of the High Negro Group, and on the non-cultural questions, 36% of the Low Negro Group overlapped the mean score of the High Negro Group (McGurk, 1951).

While it may be true that a sample of Negro children who had lived in New York City for ten or more years achieved higher scores on *some* psychological tests than samples of other Negro children who had lived in New York City for shorter periods of time, it is by no means acceptable evidence that the cultural climate of New York City is responsible for the differences in test score. Nor is it acceptable evidence that the cultural climate of New York City increased performance on less culturally loaded test questions. The data presented here are contrary to this assumption as well as they are contrary to the entire "culture hypothesis."

Summary

The values that are attached to the moral and ethical arguments advanced in support of the "culture hypothesis" should not be confused with scientific evidence that this hypothesis possesses validity. Ethical and moral values are important according to the degree by which they are accepted and believed; scientific validation, however, is a matter of objective demonstration and should not be confused with beliefs or moral acceptance.

The available objective evidence does not support the "culture hypothesis" as an explanation for Negro-white differences in psychological test performance. In spite of this, there are many among the social scientists who persist in citing the "culture hypothesis" as if it were an objectively demonstrated fact.

This places these social scientists in a unique position among scientists; they are in the position of having accepted a hypothesis for which there is not the slightest shred of supporting evidence. Moreover, aside from their speculative argumentation, these social scientists are making no attempt to gather the required evidence.

In science, it is not the usual practice persistently to advance

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an explanation for observed phenomena without making some effort to obtain empirical support for this explanation. In other sciences, to do such a thing would mean the inevitable loss of status for the scientist attempting it. Among some branches of the social sciences, to insist on validating hypothesis results in loss of status, and in this the social sciences are also unique.

This paper does not contend that the "culture hypothesis" is incorrect. It contends that this hypothesis possesses absolutely no factual validity. It further contends that the "culture hypothesis," as an explanation for Negro-white psychological test score differences is contradicted by the available objective evidence. And further, this paper contends that social science, in making no serious attempt to validate the "culture hypothesis," is violating the basic rule of science.

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THE MURIA GONDS OF BASTAR

By R. RUGGLES GATES

The Central Provinces of India contain a welter of racial types, differing in status, from aboriginal food-gathering tribes in the forests to the highest civilized cultures. The Gonds are by far the largest aboriginal tribe in India, numbering 3,063,753 in the Census of 1931. They occupy large areas in the Deccan and represent an aboriginal type found mostly in the Central Provinces and Berar (the Gondwana of Moghul times). According to the excellent account of Fürer-Haimendorf (1945), although they were the ruling race, with Rajahs of status equal to that of many Hindu Princes, they lacked unity and leadership. As a result, they collapsed before the onslaughts of Moghul and Maratha armies, yet a feudal system persisted and a few Gond Rajahs functioned until recently.

There was a Gond Dynasty in the 15th century near the Narbada river and Jubbulpore, which ended in A.D. 1780. Another Gond Dynasty of Chanda ruled most of the Adilabad district in Northern Hyderabad, and Gond Rajahs survived until recently in the Chhattisgarh States. The mass of the Gond population remain however as peasant and forest people, still at the primitive level of other aborigines, scattered tribal groups differing greatly both racially and culturally. Some extended into the Madras Presidency where they speak Gondi, a Dravidian language, and some of different tribal origin adopted this language. It is believed that a large scale Dravidianization of the aboriginal tribes preceded their Aryanization.

The Gonds thus contain various elements at different levels of cultivation. Probably Bastar, where my observations were made, was invaded by Gonds with a superior culture. The Muria Gonds probably had originally a different language. Bastar is the home of the Murias, Hill Marias and Bisonhorn Marias. They differ from the Gonds in the Central Provinces but represent the ancient aboriginal Indians, who have been undergoing ceaseless changes and migrations for ages. When the Rajput clans were driven from the fertile plains by the Moslem invasion they made closer contacts with primitive tribes in the Vindhya Hills. This led to tribal disintegration, some aboriginal tribes disappearing while others formed Hinduized castes.

According to another statement, the Central Provinces have

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over four million aboriginals, nearly half of which had tribal religions, the rest Hindus or Christians. The 50,000 Oraons are Christians, and Hinduized aboriginals are still different from the Hindu villagers. The aboriginal tribes lost ground in the last half of the 19th century. The Government suppressed some customs, such as marriage by capture and forest burning, as it had earlier suppressed the customs of suttee and head-hunting. Prohibition, introduced in some areas, has driven the Gonds to illicit distillation.

According to Grigson (1938), who was Administrator of Bastar State for four years (1927-31), there are three main elements in the Gonds (following R. C. Roy): (1) Pre-Dravidian, proto-Australoid or Veddid (Eickstedt) who are dolichocephalic, prognathous and platyrrhine; (2) Dravidian or Mediterranean, dolichocephalic and leptorrhine; (3) a slightly brachycephalic element, derived from an Alpine rather than a Mongoloid* source, since there is no epicanthic fold. They are supposed to have been responsible for the megalithic culture of erect dolmens, stone circles and menhirs, cists and cairns which has survived abundantly in parts of India. For an early account of them see M. Taylor (1873).

In 1828 Maratha officials described the Marias of Abujhmar mountains to Sir Richard Jenkins as "naked savages living on roots and sprigs, and hunting for strangers to sacrifice," but the last part of this statement has not been substantiated. There was some Telegu penetration into Bastar from the South, which has left ruins of Hindu temples. These raids began about A.D. 844-1150 and their effects lasted till the Mohammedan conquest. As late as 1863 the country was "interminable forest," except a small cultivated tract around Jagdalpur. Isolated for centuries, shifting cultivation destroyed the timber and led to discontent. By 1931 the Bastar population had increased to 359,637. Many of the people were then returned as artizan Hindu castes (graziers, potters, fishers, weavers, smiths, etc.) but they originated from primitive tribes with native languages (36 languages are spoken in Bastar).

Jagdalpur became a detribalizing melting-pot. By 1938 buses were introduced, and the aboriginals now go as far as Assam for work in the tea plantations. The Murias, who number *c.* 10,000 in Bastar, have a tradition of having migrated from the North. A distinct type of Muria is found around Narainpur. Some Murias were probably Hill Marias now living in the lowlands. The exact relationship between Murias and Marias is not clear. The Murias are considered to be more advanced, and some anthropologists can distinguish them by their features. The Bisonhorn Marias are said to be a little lighter in skin colour than the Hill Marias.

* I am inclined to regard the slight Mongoloid element in Bengal as derived at second-hand from Indo-Burmese intrusions (Gates, 1961a).

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The Ghotul, or village dormitory for the youth of both sexes until marriage, is a characteristic institution of the Gonds, fully described by Elwin (1947). The Gonds of Adilabad are described by Pagdi (1949). In the 1941 census they numbered 71,874, with 7990 Koyas or Koi. The latter is a Teleguized tribe of Maria Gond speaking a Gondi dialect which is influenced by Telegu. In a description of the rapid modernizing changes which are taking place, Pagdi notes that change in social level is not necessarily accompanied by physical change, a prosperous Gond peasant being difficult to distinguish from a Telegu Indian.

The Gonds say they number 750 clans, over 100 of which are known by name. Many families have now received land grants and Government subsidies, and are thus being changed from a condition of bondage to custom and superstition into peasant proprietors and prosperous yeomanry. Gayre (1954) has discussed the development of tribal peoples in India, with particular reference to those of Bastar.

Grigson (1938) reckoned about 110,000 Bastar Murias. He describes the Gonds in general as having a dark skin, straight, coarse black hair, little or no beard, a platyrrhine nose, prognathous jaw with wide mouth, thick lips and distended nostrils. One may say of the Murias of Bastar that their features are not markedly Australoid, except that the orbits are characteristically sunken and the nasal root often much depressed. Thick everted lips, giving a somewhat Negroid appearance, are frequent, but heavy brow ridges are only occasional. Heavy, everted lips also occur in other parts of Asia, e.g. in Korea. There is no present reason for seeking an African source of these characters.

Observations

My wife and I set out from Jagdalpur on November 25, 1959, in a jeep guided by the Rev. J. C. B. Singh of the American Methodist Church, with a trailer, the whole party numbering seven. After four hours of travelling along a narrow rough dirt road through forested country we reached the rest house at Narainpur, about 80 miles north east from Jagdalpur. Two villages of Murias were less than three miles away in different directions. Here is a big reservoir for washing and bathing, not for irrigation. No one knows when it was built.

As shown in Table 1, a total of 21 males and 5 females were measured in the two villages of Narainpur and Remawand. In the Table are recorded the approximate ages, the length (L) and maximum breadth (B) of the head, the cephalic index (C.I.), eye colour (in Martin's *Augenfarbentafel*), skin colour (in the Gates colour chart), length and breadth of ears, presence or absence of

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Fig. 1

Fig. 2

Fig. 3

Fig. 4

Fig. 5

Fig. 6

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Fig. 7

Fig. 8

Fig. 9

Fig. 10

Fig. 11

Fig. 12

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a lobe, width of nostrils in mm., and stature. In the two teen-age boys the stature was not taken.

In nearly all, down to No. 19, the skin colour corresponded *exactly* with 3 of the colour chart. This was hardly to be expected when the chart was made of skin colours derived from American Negro X White. In some cases (as in other races) the face colour differs from that of the arms or body. This is recorded by F (face), B (body).

No. 1 (name Pirsarhu) is shown in Fig. 1 carrying a pellet bow and wearing a turban. At Narainpur is a blacksmith training centre, and Fig. 2 shows Birjuram (No. 9), one of the trainees, carrying a hammer. He appears to be a typical Muria, with heavy brow ridges, sunken orbits, half-depressed nasal root, rather broad nostrils and wavy black hair, but lips scarcely thickened.

Ten men and five women were measured at the school (primary to 5th grade) in Remawand, about ten miles from Narainpur, off the main road and farther in the forest. The simple school building with open walls was surrounded with a garden of flowers and a banana plantation, the whole enclosed in a roughly-hewn log stockade. In Fig. 3, Kandai (No. 16) is an older man with shaven head except on the occiput where the hair is allowed to grow long and the strands are braided together into one long slender braid. His sunken orbits are conspicuous but the lips are not protruding. Milu (No. 17 of the Table, Fig. 4) wears a turban, but his head is shaven in front, the sides having longer hair which is braided at the back. He has slight brow ridges but deeply sunken orbits. He has a ring in the upper rim of the ear. Mata, No. 19 (Fig. 5), has wavy black hair, sunken orbits and protruding lips (especially the lower) with pointed chin. He is holding a leaf for identification. No. 20 is Lakhmu (Fig. 6). The skin color of his face is lighter than 3 but his body is 2. He wears much jewellery and a loin cloth. He has small brow ridges, orbits not sunken, nose 1/2-depressed, nostrils broad. His black hair is slightly wavy and forms a long braid at the back. No. 21, Lakhma (Fig. 7) is characteristic of many Murias, with thickened lips more or less everted and very broad nostrils. This condition of lips and nostrils appears to be a racial characteristic in the Murias, not derived from Negroid mixture. The heavy brow ridges are apparent in Fig. 8, which was taken to show that the head is $\pm$ pentagonoid (broadest at the occiput) in top view, contrasting with the ellipsoidal form which is more general. Pentagonoidy is a racial character of the South African Bushmen.

It will be noted that No. 12 was much taller than the others. He also had the biggest head and the largest ears, but was otherwise typical of the light-skinned type. His brother had the same

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TABLE I

MALE

NARAINPUR

	AGE	I.	B	C.I.	EYES	SKIN	EARS	LOBE	NOSTRILS	HEIGHT	PHOTOS
1.	c.14	175	128	73.14	4	3 exactly	53 x 23.4	small	38.5		Fig. 1
2.	23	179	132	73.74	4	3 exactly	45 x 24.5	none	36.3	153	
3.	c.50	185	136	73.51	4	3 exactly	67 x 32	lobe	42	157.5	
4.	13	177	128	72.31	4	3 exactly	50.5 x 28	none	40.5	—	
5.	19	184	134	72.82	4	3 exactly	57.3 x 29.6	lobe	43.8	156.5	
6.	18	171	136	79.53	3	3 sl. lighter	62.6 x 26.5	small	41.2	165	
7.	c.30	184	138	75.00	3	3 exactly	62.3 x 27	big	48	169	
8.	28	186	134	72.04	4	near 4	57 x 30.4	none	41	165	
9.	22	185	137	74.05	4	3 exactly	49.3 x 28.2	none	41.2	158	Fig. 2
10.	23	190	132	69.47	3	F2, legs	51.2 x 34	none	40.8	156	
11.	24	179	136	75.97	3	blackish F2, arms blackish	58.3 x 35.6	small	36.5	157.5	

REMAWAND

12.	38	191	141	73.82	4	near 5	63 x 36	lobe	40	175	
13.	30	186	136	73.11	3	near 4	49.3 x 27	none	38.2	162	
14	18	178	143	80.33	3	more red 3	54.2 x 30	v. small	41	150.5	

17.	28	186	134	73.04	4	3	62 x 34.5	—	41	160	Fig. 4
18.	54	189	136	71.95	5	2-3	59.4 x 34	none	41	155	
19.	22	183	132	72.13	3	F3, A near black	56.4 x 32	none	42	148	Fig. 5
20.	27	180	137	76.11	3	F3, lighter B2	60 x 31.5	small	43	156	Fig. 6
21.	40	181	139	76.79	3	F3, B2	61.2 x 36	small	45	157.5	Fig. 7, 8
MEANS (21)		182.3	134.8	74.04		—	56.8 x 30.6	—	40.9	158.2	
FEMALE											
22.	40	165	128	77.57	3	3	53 x 28.3	small	33	147	Fig. 9
23.	25	181	128	70.71	3	F3, B2	57.1 x 33	—	34	149	Fig. 10
24.	45	177	130	73.44	3	F3, less red B2-3	56 x 29.3	lobe	36	149	Fig. 11
25.	27	173	123	71.09	4	F4-5, B3-	52 x 34	none	38	138.5	Fig. 12
26.	30	172	134	77.90	3	F3, B2	52.2 x 35	small	33	142.5	
MEANS (5)		173.6	128.6	74.14			54.1 x 31.9		34.8	145.2	

Note.—F = Face, B = Body.

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features but was much shorter. The rest of the males in this Table are relatively uniform, but some show dilution of Australoid features by mixture with ordinary Indian types. The sunken eyes are here most persistent. The brow ridges are slight in many, marked in a few. The skin, as already remarked, is very uniform except in a few. The nasal root is mostly about half-depressed, but in three it is $\frac{1}{4}$-depressed and in one fully depressed. The lips are thickened and $\pm$ protruding or everted in 12 of the 21 males, thus forming a definite feature of the group. The black hair is generally wavy or slightly wavy and was only recorded as curly in one (No. 5).

The last five in Table 1 are females. No. 22 (Jaharli) is shown in Fig. 9 with a male companion. She has slightly wavy hair, no brow ridges, nose 1/2-depressed, nostrils narrow (leptorrhine, 33 mm.), lips thin. No. 23 (Mangaldai, with infant) (Fig 10) has slightly wavy hair, 1/2-depressed nasal root, no brow ridges, nostrils rather narrow (34 mm.), lips slightly everted. Her arms are tattooed. No. 24 (Saite, Fig. 11) has sunken orbits, nose 3/4-depressed, nostrils 36 mm., lips thickened and lower lip especially everted. No. 25 (Rago, Fig 12) has somewhat lighter body colour, hair wavy, no brow ridges, nostrils broad (38 mm.), lips full, slightly everted.

Looking at the Table as a whole, the means for the 21 males are C.I. 74.04 (range 69.47-80.33); ears 56.8 x 30.6 (definitely small and generally with a small lobe or none); width of nostrils 40.9 (range 36.3-48 mm.); mean height 158.2 cm. (range 144.5-175 cm.). The last figure is quite outside the range of stature for the rest. For the five women, the means are C.I. 74.14 (range 70.71-77.90); ears 54.1 x 31.9 (shorter than for the males); width of nostrils 34.8 (range 33-38 mm.); height 145.2 (range 138.5-149 cm.).

Characterizing these Murias of Bastar as a group, some have marked brow ridges and some very slight. The skin colour in general fits exactly or nearly No. 3 of the Gates chart and is relatively uniform. The nasal root is generally 1/2-depressed, the orbits generally sunken in both men and women, the nostrils ranging from wide to narrow, definitely narrower in the women. The Australoid characters are thus greatly reduced by mixture with other races, but may occasionally appear in almost full development. In general, these Murias from Central India show much less marked Australoid characters than the jungle tribes in Southern India, some of which we will consider later. The assortment of characters in individuals shows that such features as brow ridges, sunken orbits, nostril width and depression of the nasal root may be inherited more or less independently, each of these characters probably depending on a small number (of

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the order of five) of cumulative genes. This probably applies also to skull shape in the series from ellipsoid to pentagonoid, as well as in that from dolichocephalic to brachycephalic (see Gates 1961). The thickened and frequently everted lips are superficially Negroid in appearance but fundamentally different, the lower lip being generally more everted than the upper. The source of these lip characters must apparently be sought elsewhere. Their origin is at present obscure. The Gonds in general are less Australoid than the tribes of Southern India.

For comparison, Grigson (1938) has the following measurements: For 100 male Hill Maria Gonds, height 162.7 cm. $\pm$ 0.37, C.I. 76.16 $\pm$ 0.22. For 50 male Bisonhorn Marias, height 161.7 cm. $\pm$ 0.47, C.I. 76.21 $\pm$ 0.27. He found the lips generally thick, with a tendency for the lower lip to be everted. There are evidently no morphological differences between these two groups of Marias. In comparison, the Murias in this paper have a slightly lower cephalic index and shorter stature.

EXPLANATION OF FIGURES

Fig. 1 A Muria boy, No. 1 in Table, about 14, holding a pellet bow.

Fig. 2. Blacksmith at the training centre in Narainpur, No. 9 in Table.

Fig. 3. Older man, No. 16 in Table, much of head shaven, moustache and small beard, eyes sunken. Remawand village.

Fig. 4. No. 17 in Table. Black eyebrows and lashes, slight brow ridges, eyes sunken.

Fig. 5. No. 19 in Table. Brow ridges and sunken orbits, lips (especially the lower) everted, nostrils broad, chin pointed. Leaf on chest for identification.

Fig. 6. No. 20 in Table. Small brow ridges, orbits not sunken, nostrils broad.

Fig. 7. No. 21 in Table. Heavy brow ridges; thick everted lips and very broad nostrils.

Fig. 8. Same head in top view to show pentagonoid (shaven) skull.

Fig. 9. Muria woman, No. 22 in Table, with Muria man.

Fig. 10. No. 23 in Table, with infant. No brows, orbits sunken, nose $\frac{1}{3}$-depressed, lips slightly everted.

Fig. 11 No. 24 in Table. Upper lip thick, lower lip +everted, orbits sunken.

Fig. 12. No. 25 in Table. Nose $\frac{3}{4}$-depressed, nostrils broad, lips full.

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BIOGRAPHICAL NOTES

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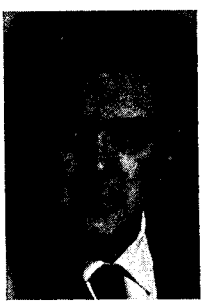

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Ethnic Group Differences

By S. D. PORTEUS

Until recently, memories of Hitler with his untenable racial theories and abhorrent practices were so fresh in people's minds that the further exploration of ethnic group differences was almost taboo. Even seriously-minded investigators who believed that the evidence for such differences was plain, hesitated to publicize these views lest they feed ammunition to the racial extremists.

Now that the emotional nausea has subsided, a new determination to sift available evidence on this controversial subject has arisen. Scientists should welcome this tendency, particularly in relation to evaluating proofs of certain mental and temperamental traits of importance to human adjustment.

Even before World War II, the subject had become, for certain social phychologists, a very tender one. The idea that all men of whatever racial constitution or skin color were born with equal individual potentialities was of course such a beautifully consoling illusion, that it was no wonder that it was defended with emotional fervor. It lay the whole world open to the wonderful designs and admirable efforts of missionaries, educators, social workers, reformers, and extreme environmentalists; in short to all those who are somewhat slightingly referred to as "do-gooders." In our opinion this derogatory term has been applied solely because of the gap that exists between aims and performance. This gap exists because of the inevitable conclusion that men, either singly or in groups, are not of uniform mental status and potentialities. No assumptions by the egalitarians will make them so. This statement does not of course refer to the range of abilities. Very superior individuals may appear among the least favored groups, idiots among the most cultured.

As a first step towards clearer understanding it should be recognized that the desire to "do good" is one of the most laudable human attributes. Who would not wish to do good? The tragedy that is inherent in the situation is that we fail to do better. Scientific attempts to explore human inequalities are themselves an effort to do good. But we must recognize that both individual and group differences constitute one of the most inescapable facts of human evolution. It is distressing—but still a sober fact—that the individual is not at birth a *tabula rasa* on which the moving pencil writes what it may. The structure of the *tabula* helps to

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determine what shall be written thereon, and pencils are both hard and soft. This we believe to be a more clearly self-evident fact than any noble affirmation of equality. However, it is a truism as much as regards social as ethnic group differences. We would prefer to forget altogether the question of superiority or inferiority in racial groups and devote our efforts to investigating differences.

But there still remains the difficult problem of how to measure these differences, whether natural or acquired, and here there is room for disagreement. In our opinion, the status of ethnic group differences is akin to that of differences between the sexes. No one, we think, would commit himself to the claim that one sex is generally superior to the other; but there are many questions of comparison unsolved. Do females learn slower or faster than men? Do they retain knowledge worse or better? Are they more systematic or more conforming? Are they more or less creative than men, and in what directions? Are they more prone to diseases of different types, and why? Are they more careful about details, more or less logical in reasoning? The questions are still open, mainly because of the dearth of reliable instruments and the difficulties of proper sampling of tested groups. The same problems arise in determining ethnic group differences, but sex comparisons seem to be happily free from emotional and prejudicial overtones.

One handicap to scientific investigation of ethnic group differences should be recognized at the outset of this discussion. The ordinary means of measuring mental differences were devised and applies by whites, and wherever they are dependent on facility in the English language are obviously unsuitable. Language is the vehicle of education, and many tests are very heavily weighted by knowledge of vocabulary, as well as computing ability, or general information, all of which are the prime interests of the educator. If the test is language free, it is still necessary to prove that its material is basically familiar to culturally various groups, and even more important, that the test is inherently interesting. The material may be "culture-free," but it is quite possible that it is *interest-free* also. Any investigator of the mentality of primitive peoples will soon find himself faced with this consideration.

Sometimes primitive peoples' indifference to, or even contempt for certain tests, is surprising. The building of simple designs with colored blocks, for example, was thought to be the kind of task that savages would find appealing. Australian aborigines were obviously not interested in such a task. To them it was merely child's play. Though they had a manual sign language, they held the Thurstone Hand Test, in which drawings of left and right hands are sorted according to the position of the fingers, in similar

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contempt. To them it was so simple as to be meaningless. As to local cultural factors, their influence must also be considered. Children in Hawaii, where chimneys are rare, saw nothing incomplete in a picture of a house without a chimney.

It would seem obvious that tests of this character are useless in the attempt to measure ethnic group differences in mentality. To compare learning ability using the symbols that are common to white schooling is a futile procedure. Even pictorial representations common in our culture, such as using a sphere with radiating lines to represent the sun, may be meaningless to savages.

Before going further a note should be made with regard to the word "race." Apparently anthropologists themselves disagree as to the value of the criteria commonly employed to differentiate races of mankind. The most extreme view is that the term has therefore no meaning. The Australians, for example, show a diversity of racial characteristics. They are long-headed, straight or wavy-haired, are of very dark, almost black skin color, are hirsute, have blood groupings very similar to Anglo-Saxons and are of medium to tall stature. Yet because these differences cut across some of the accepted criteria that distinguish races, there seems to be no good reason for denying that these people do constitute a separate race, one that has been cut off from the rest of mankind for possibly ten thousand years. Once Australian aborigines have been given this racial status, there seems to be no further point in arguing that race has no meaning. Geneticists did not invent the term and can hardly assume any right to restrict its usage.

A similar position has been taken up by the writer with regard to racial mental differences. Once they have been firmly established for the Australian race, the question of their reality is settled. Unfortunately, the evidence is scanty. Psychologists are certainly not very mentally alert or they would not have missed the great opportunity to explore and describe Australian aboriginal intelligence. Their neglect to do so is similar to missing the chance to investigate thoroughly the mental effects of lobotomy or surgery of the frontal lobes. With regard to what work has actually been done in this latter field, most psychologists are crassly ignorant. With the advent of tranquilizing drugs, lobotomies are rare, and the opportunity to investigate adequately their mental effects is almost completely lost.

As regards ethnic studies, it might be well to avoid difficulties of definition by speaking of racial types—Melanesians, Polynesians, Australoids, Chinese, Japanese, etc., members of each division sharing to a greater or less extent certain physical characteristics, so that they can be commonly recognized as belonging to the designated group. Obviously, there are few, if any, pure racial

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types or groups, although peoples such as the Bushmen of the Kalahari and the Australian aborigines are very easily distinguishable. The concentration within the group of physical characters, such as extremely large supraorbital ridges in the Australian, or light yellow color, small stature and "triangular" faces among the Bushmen, is obviously due to intermarriage among a geographically isolated people. Throughout this paper we shall speak of ethnic groups in the above sense, without regard to racial intra-relationships. But as is the case with psychosurgery, the opportunities for investigating such a race as the Australians are fast diminishing. As regards South African Bushmen, they may be gone completely.

Most of the work done by the author in this field has been based on the Porteus Maze Test in its original form. Other tests such as form boards and specially devised tests including dot number estimations, recognition (from photographs) of footprints have been applied by him, but with considerable dubiety as to the value of the differences reported. The reasons for doubting the validity of these results have already been discussed, the main objection to their use being the unfamiliarity of primitive peoples with the test material, lack of interest and therefore effort in performance, the strange appearance and behaviour of the examiner. Communication between a white psychologist and a Kalahari Bushman might be as difficult as between a visiting Martian and ourselves, but it can be achieved. As one anthropologist puts it, communication is mainly "by signs and wonders," and it is strange that this may be still practically effective.

Actually, this partial block to communication may be due, not to distrust or fear, but to avid curiosity. The Bushman may be giving more attention to the stranger than to the test. In our experience, the sharp edge of curiosity is soon dulled, and once the white man has been well looked over and thoroughly discussed, anything of real interest that he presents to the native is eagerly experienced. Nor can it be assumed that the savage is impressed with his own inferiority. When the interpreter explained to the Bushmen that the white man could not speak their language, their kindly comment was, "Tell him we are very sorry for him."

To the experienced investigator some arm-chair criticisms are merely amusing. Some reviewers* complained about the small number of subjects examined—25 male Bushmen and 120 male Australian aborigines—forgetting that these numbers represented, in both studies, one examinee or subject to at least 100 miles of arduous desert travel.

Another critic, in the pages of the august London *Times*

* *Primitive Intelligence and Environment.* Macmillan & Company, New York, 1937.

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Literary Supplement stated that the author's subjects were too sophisticated, and regretted that they did not include wild natives who took to the trees at the sight of white explorers. Unfortunately, the examiner was not an expert tree-climber.

Even a well-disposed critic such as Klineberg wondered how tests obtained from the author's tribal brothers who looked for help from the examiner, or examination data obtained from an aboriginal murderer wearing leg-irons and watched over by an armed trooper, could be representative. However, once the Arunta were told that they must solve the problem by themselves, they went at the task with avidity; Gurug, the murderer, was so pleased with his good performance that he wanted to do the tests all over again. Moreover, the aboriginal performances in these instances were excellent.

Some criticisms were must less pleasant in tone. Reviewers here and there were indignant at the claim that these examinations represented a pioneer excursion into primitive psychology and at the same time they objected to the sparcity of the tests applied. The "pioneer" claim was substantiated by the fact that there were no other tests available. It is surely pioneer work when the investigator must forge his own tools. Others objected that the tests were too simple, being merely "baby plays and mazes." This, of course, reversed the usual complaint that the tests were too difficult and complex for primitive experience.

Other critics would sweep all the evidence under the mat as being inconsequential. Bruno Lasker, for example, stated "Instead of wishing this excellent book* many editions, we may therefore hope rather that it will take its place at, or near the end of an immense quasi-scientific literature that has led into a blind alley." To this one might reply that to those who are unseeing, all alleys are blind.

In 1938, the criticism that the tests used were inconsequential might have been more justifiable than at present. The chief instrument used was the Porteus Maze, a graduated series of pencil and paper mazes through which, under standard conditions, the subject has to find his way. Though paper and pencil are new to savage experience, graving tools and geometrical designs are quite familiar to most primitive peoples. From Bushmen up, they take great interest in decorating implements and weapons with conventional designs. There was no doubt about their acceptance of the test as something worth spending effort and attention upon. The Australians especially engrave designs on their sacred *churinga* and the labor expended on finding their way through

* *The Psychology of a Primitive People.*

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the printed labyrinths was of the most concentrated type. The Bushmen also rescued test forms from the campfire and, using charred sticks, worked their way most diligently through the designs. Then they took them home to their villages "to show our women how clever we are."

One weakness in the research plan was not apprehended sufficiently by either the critics or the examiner—the lack of fore-practice in the test. This would have diminished the cumulative effect of local cultural differences, unfamiliarity with the examiner and the test, etc. Unfortunately, at that time there was only the original Maze series available. Any use of the easier mazes for demonstration and fore-exercise would have restricted the material needed for actual testing. Now we have three Maze series which, if used in succession, eliminate the effect of practice on scores.

The fact that of all tests in the psychologist's repertoire the Maze is the most consistently sensitive to operative damage to the frontal lobes had not in 1938, as now, been demonstrated over and over again by the most careful investigations such as the Columbia-Greystone Projests (1949 and 1951) and the New York Brain Study. Now it is generally accepted by all who have studied the evidence, that human adjustment particularly in regard to foresight, planning, and mental alertness is most consistently indicated by Maze Test performance, and this would apply to both civilized and primitive individuals. "Baby plays" do not give any such neurological and behavioral insights.

For these reasons the interpretation of Maze Test results no longer rests on the observation that low levels of performance are characteristic of retarded individuals, especially those who are least adaptable to civilized living. Now we have the added knowledge that the tests reflect a lowered capacity in directions that are basic to human survival at either civilized or primitive levels. We know, of course, that verbal reasoning, computing, ability to learn to read and write are not essential to survival, since man survived without them. All the evidence, however, now points to the conclusion that the abilities tested by the Maze, particularly mental alertness and capacity for planning ahead, are much more fundamental to survival than scholastic educability. Apparently, awareness is mediated by entirely different brain structores such as the reticular formations in the brain stem, whereas intellect as contrasted with practical intelligence is subserved by more recently evolved cerebral areas.

Actually the frontal lobes can suffer all kinds of surgical damage without any serious loss of scholastic educability. On the other hand, damage to the prefrontal brain, especially those areas with most direct relations with the brain stem and the reticular system,

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results in blunted sensitivities and emotional indifference, with an impaired capacity to deal effectively with the environment.

As the books describing previous ethnic investigations using the Maze are out of print, it is necessary to present as briefly as possible the high points of these racial group studies.

In spite of all the arm-chair criticisms as to the unsuitability of the Maze Tests, the Australians did surprisingly well. The Central Australians, who live in an arid region where droughts are recurrent so that the small wandering tribes are often on the verge of starvation, scored at the relatively very satisfactory level of 12.08 years, or 1.6 years above the average North-western Australian natives who live in a well-watered though hot and humid area where food supplies are plentiful. In both contrasted regions there were mission schools and degrees of contact with whites were about equivalent.

Actually, the Central Australians were only somewhat below the two ethnic groups with the best Maze performance, a Tamil group in India and the Ainu of Northern Japan. The Karadjeri in North-west Australia matched in performance the Senoi of the Malayan mountains and the Bajou, or sea-gypsies of the Sulu Archipelago. The lowest scores were achieved by the Negritos* of the Zambali mountains in Luzon, the Sakai-Jeram of the Perak coast regions and the Bushmen of the Kalahari. These groups were three to four years below the average of the Central Australians. No operative factors which the investigators could detect would explain such a disparity in scores, and it must therefore be ascribed, at least in part, to ethnic group mental differences. In any case, environmental differences would not account for the inequalities in scores. As previously noted, fore-exercise and the use of the present forms of the Maze would undoubtedly have given more reliable results.

Fortunately since 1934, when most work was done with the Maze on primitive ethnic groups, there have been some rather marked developments in the tests with consequently greater applicability in the area of mental and temperamental differences. As previously mentioned, there are now three test series so that one can be used for practice; hence the primitive subject will be quite familiar with what is expected of him. Judging by the almost painful effort shown by such primitive groups as the Alorese (Dubois, 1944) and by the Central Australia Iliaura (Fry & Pulleine, 1931) there seems little danger of the subjects of such examinations losing interest in the testing.

* One psychologist complained that results with Bushmen were not combined with those of the Negritos, thus making up a true pigmy racial group. The Bushmen are, of course, not pigmies.

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The second development concerns what is called the qualitative scoring, or Q-score. The usual instructions are given before presenting the test, including warnings against lifting the pencil off the paper, crossing lines or cutting corners. These instructions could be translated into the native language, or, better still, conveyed by pantomime during the progress of the practice series.

A number of investigations throughout the U.S.A. have shown that weighted error scores* are significantly higher for juvenile delinquents than for non-delinquent students of equal age, race and social and educational status. It would seem from these findings that delinquents are, as we should expect, more careless in execution, more impulsive and more neglectful of instructions than non-delinquents. These negative traits apparently lie in the temperamental field. The correlations of Q-scores with Maze Test ages are low, of the order of $-\cdot 3$ or $-\cdot 4$. Considering that such temperamental factors as impulsiveness also enter into test age performance, these low correlations are surprising and indicate that the two measures are of a somewhat different nature.

That Q-scores are affected by environmental factors such as home and school control and delinquency rates in neighborhood areas seems extremely likely, judging by existing evidence. For example, three groups of Part-Hawaiians were contrasted, the first attending an excellent, well-endowed boarding institution, the Kamehameha Schools, the second, public high schools, the third, the Training Schools for delinquents at Koolau, Hawaii. These three groups represent the ultimate differences in educational environment. The results of the whole study show a spread of average scores in the expected direction.

We mention this point because of the objection commonly made that test scores may be affected by nurtural influences. This is certainly true as regards Q-scores, but from our point of view the fact is not of extreme relevancy. In the first place in such comparisons it is quite impossible to separate exactly what is due to nature and what to nurture. Whether Topsy was born or grew that way does not, for any practical reason, matter. Each individual's status among his fellows is the result of a very complex interplay of hereditary and social influences. Whether a person grows up to be careless, unsystematic, untidy, and a sloppy worker because he was not taught and disciplined to be otherwise, or whether he was born with strong tendencies to conform or to take easily the impress of environmental pressures, who can say? The psychologist who arrives at a determination of where the individual

* See *The Porteus Maze Test and Intelligence*, 1950, p. 167 for instructions and scoring, or the later volume, *Porteus Maze Test and Clinical Psychology*, 1959.

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stands in a Maze Test has no interest in the insoluble question of how to allot the proper weight to such natural or formative factors, but rather with the person as he is.

With regard to mental brightness, which is not synonymous with intelligence, the author confesses doubt and even impatience concerning present-day practices of arriving at what is mistakenly termed an "intelligence quotient" by means of an arbitrarily weighted hodge-podge of sub-tests which make up a Binet or a Wechsler-Bellevue score.

With the question whether such misleading developmental labels remain constant, we have even less concern. We would, however, point out that the Maze Test is not a hodge-podge but a graduated test of a single complex of mental traits clustered about the capacity of mental alertness in planning. Test quotients are sometimes reckoned but are kept in reasonable perspective. Under the latest scoring only a maximum T.Q. of 135 is obtainable. No one can possibly boast of an I.Q. of 170 or above as is sometimes quoted, quite absurdly, for tests of so-called "general intelligence." The school of thought represented by Terman, who held that eminent men *must* have high I.Q.s, and when it was impossible to determine the test level, blithely assigned a very elevated figure, is declining in favor. The Binet based I.Q. has been sadly over-emphasized.

A third development which is based on Maze material but which constitutes an entirely new approach is that described in a recent issue of *The Mankind Quarterly*. This is a non-intellectual measure of what seems to be an important temperamental trait, namely, the tendency to conform to self-established patterns of behavior, or, conversely, to vary that behavior in detail. One important point in relation to this measure is that it is new, and therefore as novel in application to whites as to others.

Obviously this measure belongs to the field of personality rather than that of mental ability; an important consideration, since measures of mentality are legion, while reliable tests of personality development are rare. Some of the most interesting, such as the Rorschach test, are very difficult to interpret, and the validity of their results is in serious question.

Since the C.F. (conformity-flexibility) scores are based on a comparison of performances of one Maze design (Year XI) when the test has been repeated, and considering the acceptance of the Maze Test by primitive groups, it would seem to be a natural choice for inter-ethnic group comparisons. One advantage of the new and unique nature of the test is that no one can possibly approach the study with any preconceived notions or prejudices with regard to superiority or inferiority of performance. The

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application of the test may however present scientific evidence as to the validity of many theories of temperamental differences that are at present mere assumptions.

This rather long discussion has been thought necessary to clear the way of misconceptions and objections. It is not based on any endeavor to prove white superiority; actually, in regard to the Maze, extremely primitive people such as the Arunta and Luritcha of Central Australia made relatively excellent scores. One Luritcha native, who had never seen a pencil and paper and only one other white man in his life, made an excellent performance, thus proving that the range of Maze scores was the same for these aborigines as it is for white high school students. Furthermore, we recognize the principle that testing should not begin until natives are quite familiar with the appearance and ordinary behavior of a foreign examiner. This we believe to be even more important in affecting performance than mission or native schooling. The ability to add a column of figures, to speak a little restricted English, even to read a primer, has very little to do with ability to deal successfully with a maze. Otherwise there would be a close correlation between scholastic ability and the Maze, which all experience contradicts.

As regards the study reported hereafter, there were no educational inequalities among subjects. All were pupils in the tenth grade of intermediate high schools in Honolulu and were thus of equivalent age. The groups consisted of Japanese males (N183) and Japanese females (N198); Chinese males (N42) and Chinese females (N57); Part-Hawaiian males (N99) and Part-Hawaiian females (N82). These comparisons were made on the basis of mean Maze Test ages, mean qualitative scores (Q-scores), and Conformity-Flexibility (C-F) scores. It should be repeated that Q-scores represent errors in technical execution such as crossed lines, cut corners of the Maze design; hence the lower total error score, the better performance.

As regards C-F scores, there are at present no judgment values possible; all we can say is that high scores indicate a neater, more systematic style of response with greater tendency to self-conformity. There is evidence (Porteus, Barclay, Culver & Kleman, 1960) that a tranquilizing drug tends to fixate the type of response. We theorize that scores in the extreme ranges indicate faults of personality and that normal, well-adjusted people score in the middle ranges. Since the approach is entirely new, with no right or wrong responses, no one's pride can be hurt by ethnic group comparisons.

Sex differences in Maze Test ages are evident. In 12 independent studies known to the writer, males have excelled females,

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but in none of these is the difference large enough to reach significance. But the unlikelihood of such a consistent advantage being due solely to chance is extreme. Any relay track team that can beat another 12 times in succession would be considered undoubtedly superior. These studies have all been described in the literature and illustrate the value of the repeated experiment.

It is also noteworthy that Drs Joseph and Murray (1951) report that Chamorros and Carolinian males on Saipan excel females in the Porteus Maze at every age level. This supports Porteus's observations (1931) as regards the superior test ability of Australian aboriginal males.

As regards average Maze Test ages our study did not reveal any significant ethnic group differences. This result was entirely to be expected, as high school students represent an educationally selected group. It also illustrates the futility of basing ethnic group comparisons on college or high school students. Only a comparative study throughout the whole range of ability would be meaningful.

One other comment is pertinent. We have included a group termed Part-Hawaiians who of course are not a true ethnic group. We believe that if any individuals of mixed ethnic ancestry are segregated for mental comparisons they should, if included at all, be classified with the people of their main blood lines. It seems strange to classify a person with one-sixteenth or less Hawaiian blood as Part-Hawaiian. However, many people in Hawaii prefer to claim Hawaiian descent. The case with regard to Negroes* in the U.S.A. stands differently. Why should not individuals be classified as whites if their ancestral background is mainly white?

Turning now to qualitative scores which reflect temperamental traits, the differences seem clear-cut. Sex differences are only significant with regard to Japanese males, and work out at the .01 level of confidence. It is, however, the ethnic differences that are most interesting, since they support the prediction which the author made in 1927 that temperamental traits more than mental abilities differentiate ethnic groups. At least they are easier to demonstrate.

The Chinese had excellent Q-scores—males 20.5 points, females 19.6 points. With the sexes combined the means were Chinese 20, Japanese 26.5 and Part-Hawaiians 30.7 points. In the last two groups females had a slight advantage. This trend is reversed when delinquents are compared. In other words, if a girl is in serious trouble, her temperamental defects are usually

* The use of the capital letter in this word is a concession to racial sensitivity. Actually the use of the designation "negro" is no more derogatory than is characterizing the Caucasians as "whites." Hereafter in this paper lower case letters will be used for both.

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very apparent. Here then is an ethnic group difference that is as well-attested or even better attested than sex differences.

The best light we can throw on the meaning of these observed differences comes from the fact that high scores are related to delinquency. This has been proved by a number of independent investigations (Porteus, 1942; Wright, 1944; Grajales, 1948; Doctor & Winder, 1954; Fooks & Thomas, 1957).

One illuminating study by the author of delinquents and non-delinquents was reported in 1959. Cases were matched by sexes, chronological age and Maze Test ages. Normal boys scored 22 points, delinquents 43 points; normal girls scored 25 points, delinquent girls 56 points. Obviously high Q-scores distinguish delinquents, though there is some overlap.

In connection with our present study we compared two groups of cases, one on attendance at Kamehameha Schools, an excellently endowed, well-run boarding institution for Part-Hawaiians, the other, inmates of the Training Schools for delinquents. We included only children with good Maze Test ages of 15 years or above.

Non-delinquent males (N42) averaged 24 Q-score points; delinquents (N23) averaged 49 points. Non-delinquent girls (N39) averaged 22 points; delinquent girls (N50) 40 points. Thus, in order to institute the severest Q-score comparison we could devise, we eliminated all cases with low Maze Test age performances. The cases with many unsuccessful trials naturally have more chances to amass qualitative errors. In other words, delinquents with the best Maze records commit almost twice as many qualitative errors as non-delinquents of equal test ages.

Summary

The main conclusion that is warranted by this present study is that significant ethnic group differences do occur in the temperamental traits reflected by the Porteus Maze Test qualitative scores. The importance of these differences is proved by the fact that the mean performances of delinquent groups are on the average almost twice as bad as those of non-delinquents. Our results apply only to Japanese, Chinese, and Part-Hawaiian high school students of equivalent age and scholastic standing in Honolulu.

It would seem that white and negro temperamental differences in this direction should also be carefully investigated. As this inquiry would not be concerned with mental test ages but solely with temperamental trends, no special sensitivities based on ethnic ancestry would be involved. We would also suggest that this investigation would apply to full-blooded individuals only. If mixed bloods are involved, then the predominant physical charac-

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TABLE I

MAZE Q-SCORES FOR THREE ETHNIC GROUPS COMPARED

GROUP	N	MEAN	S.D.	GROUPS	DIFF.	SIGNIF.*
Japanese	381	26.45	20.37	Jap.-Chin.	6.38	.01
Chinese	99	20.07	14.98	Chin.-P.H.	10.70	.001
Pt-Hawn	181	30.77	19.79	Jap.-P.H.	4.32	.02

* Fisher t-Test

TABLE II

TEST AGES AND SEX DIFFERENCES—THREE ETHNIC GROUPS

GROUP	N	MEAN	S.D.	MALE X	N	FEM. X	N	DIFF.
Japanese	381	15.67	1.27	15.80	183	15.54	198	M= +.26
Chinese	100	15.80	1.55	15.99	42	15.66	58	M= +.36
Pt-Hawn	181	15.09	1.77	15.38	99	14.74	82	M= +.64*

* Significant at the .02 level

TABLE III

SEX DIFFERENCES—CONFORMITY-FLEXIBILITY SCORES

GROUP	N	MEAN	S.D.	GROUP	N	MEAN	S.D.	DIFF.	SIGNIF.*
Jap.-Males	50	9.70	4.18	Jap.-Fem.	49	12.67	4.99	2.97	<.001
Chin.-Males	35	10.06	3.98	Chin.-Fem.	42	12.77	5.28	2.71	.02
P.H.-Males	53	10.25	3.86	P.H.-Fem.	54	11.19	5.00	0.94	<.10

* Fisher t-Test

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teristics should determine the ethnic classification. However, exclusion of part-negroes or part-whites would avoid any such difficulty.

As regards the larger issue of racial differences, the writer believes that the means of measurement have been extended and improved in the 31 years that have elapsed since the main field work on this question was done. At least this is true of the test series that is most applicable—the various forms of the Maze. Moreover, through the results of psychosurgery the test results have been invested with new meaning and validity. The inadequacies of the earlier approach can now be avoided. It is noteworthy that in spite of these acknowledged defects, no psychologist in the last quarter of a century has produced results that in any way contradict these findings. They have been disregarded, but never refuted.

Considering the importance to the world of ethnic differences, we propose that UNESCO undertake the sponsorship of an unbiased investigation of this subject. Surely a committee could arrange such questions as choice of subjects, testing approaches, sampling, and could forecast the lines of possible interpretation of results.

In the writer's opinion no country or ethnic type of subjects offers such opportunity for study as the center and north-west of the Australian continent. Admittedly, the number of individuals suitable for investigation is diminishing, and the cost of expeditions has risen, but on the other hand, the means of travel and sustenance of field work, together with the measuring tools, have improved. Other workers besides psychologists should be represented on the team of investigators, but the crux of the inquiry should be the mental and temperamental differences.

We sincerely believe that if UNESCO were to initiate and financially support the scheme a great contribution to the scientific knowledge of mankind could be made, one which would save years of fruitless, often acrimonious debate. The statement sometimes heard that the question of racial or ethnic group differences has been settled is completely untenable.

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Pictorial Languages of China and Japan

By A. C. HYDE LAY

The speculative question might be, and has been asked, whether the written Chinese language, being so "cumbersome," has been an important factor in retarding the development of China, while, on the other hand, the modern Japanese language has enabled Japan to go faster ahead.

There are 44,449 characters, hieroglyphics or symbols in the authoritative dictionary of the Emperor K'ang Hsi, who ascended the throne at the age of 8, in 1662, and reigned until 1723. It is a massive work, with prestige almost equivalent to that of the Authorised Version of the Bible.

The meteoric rise of Japan to the status of a first-class Great Power, with her victories in the Sino-Japanese War of 1894-5, and the Russo-Japanese War of 1904-5, stunned the world. Two colossal continental countries, fighting against island "dwarves," as the Chinese were wont to speak superciliously of the Japanese, had been defeated within a decade.

The more recent, remarkable, material advancement of China, under Communism, and her achievement, in fact, of the position of a Great Power, although not represented in the United Nations, while tiny territories which have suddenly required sovereignty are members of that "exclusive club," has been attained, ironically, at the expense of that freedom of speech for which the Chinese people have been distinguished for centuries, despite the "cumbersome" nature of their beautiful pictorial language.

It is a vast subject, and only a few aspects of it can be compressed into a short article, by a process of elimination.

In practice only 7000 or 8000 of these 44,449 characters were employed. No scholar ever knew them all thoroughly, without reference to the dictionary. It is a striking parallel that Dr Johnson's famous lexicon which was almost contemporaneous and only slightly post-dated that of the Emperor K'ang Hsi also contained about 50,000 words, while modern dictionaries in England and America can contain up to half a million words. At the same time and at the opposite extreme we have Basic English which with 800 words can convey crudely what Shakespeare expressed so much more richly.

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China also has had a simplified language since 1917 for in that year Dr Hu Shih, the "father of China's literary renaissance," promoted a new literary style of the common people, called *pai hua*, "white speech" or "plain speech." The vernacular style like the classical still uses the ideographs but reduces them. A "Basic Chinese" with only 1319 characters was introduced by James Yen for farmers and labourers. Dr Sun Yat-sen's famous revolutionary charter, "The Three Peoples' Principles," or *San Min Chu I*, used only 2134 different characters.

My father wrote a book published in 1895 entitled *Chinese Characters for the Use of Students of Japanese* which contained 4000 specially selected characters, which he estimated could be mastered in two years. Sir Walter Hillier, the sinologue, held that 2000 characters were ample for all ordinary purposes. I myself studied Chinese for about 6 hours daily for 6 years but long before the expiry of that period I could read novels like the *Hung Lou Meng* or "Dream of the Red Chamber" and newspapers quite easily, always with dictionaries handy, but then I was very keen on it. Some other members of the Chinese Maritime Customs Service, in which I served and in which it was obligatory to study the language, found it a frightful bore and in fact averred that people who studied it too hard became mentally unbalanced, a good excuse for their own ineptitude in this respect. One is reminded of what Somerset Maugham wrote of the sinologue in his book *On a Chinese Screen*: "Here is a man who has touched reality only through the printed page. The tragic splendour of the lotus moves him only when its loveliness is enshrined in the verse of Li Po and the laughter of demure Chinese girls stirs his blood but in the perfection of an exquisitely chiselled quatrain."

Japanese is easier to study and read at first due to the *kana* system of writing which was introduced about 1200 years ago by the Japanese themselves and is in no way a foreign importation. Most Japanese books are written in a mixture of Chinese characters and *kana*.

Whereas a Chinese character represents a whole word—an idea —the *kana* represents the sounds of which the word is composed, just as our Roman writing does. Consonants can be softened by placing two dots to the right of the letter, thus *ka* becomes *ga*, and *te* becomes *de*, and so on.

Ethnological Aspects and Cognates

With regard to the ethnological aspects of the two languages, and any association between them and the Mongoloid race, as distinct from the type of language developed among the Caucasoid, I have refreshed my memory by reading over several selected

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volumes of *The Transactions of the Asiatic Society of Japan* dating back to 1888, which are still in my possession, and although it is manifestly impossible to sum it all up in a few generalisations when experts have filled volumes on such subjects—I shall touch on a few points I have picked out.

Basil Hall Chamberlain, formerly Professor of Japanese and Philology in the Imperial University of Japan, author of *Things Japanese*, which is a classic, says: "Europeans have been studying Japanese for well-nigh 300 years and are still disputing its origin. The Japanese, having obtained their civilisation from China and Korea, were inevitably led to adopt the ideographic system current in these countries. Its introduction into Japan seems to have taken place about A.D. 400, but the chronology of those times is extremely obscure."

According to Chamberlain it is still doubtful under what family of languages Japanese should be classed, although in structure, but not in vocabulary, it closely resembles Korean, and both it and Korean may be related to Mongol and Manchu, and therefore lay claim to be included in the "Altaic" group. Though not originally related to Chinese, Japanese has adopted an enormous number of Chinese words, including terms to indicate new ideas.

Japanese grammar bears no resemblance to English grammar, but the history of the Japanese vocabulary does bear a marked resemblance to that of the English vocabulary in that both have been interpenetrated by foreign elements: in the case of English, the native Saxon and imported French and Latin from one common Aryan source, in the case of Japanese, the imported Chinese element.

However, community of grammar is precisely what Chinese and Japanese lack. In every point of grammar Japanese agrees with Korean; in almost all it agrees with Mongol and Manchu, while none of the four agrees with Chinese. A striking peculiarity is that nouns only are borrowed by Japanese from Chinese, never verbs. Korea, with the island of Tsushima as a stepping stone, was the only likely road from the continent of Asia to Japan. During early times there can have been little or no contact or connection between a language found in the middle of a continent (*viz.*, the upper part of the Yellow River valley) and an archipelago beyond the seas, far away from that secluded valley. Words such as *uma*, "a horse," from Chinese *ma*, and *ume*, "a plum-tree," from Chinese *mei*, were almost certainly introduced into Japan from China and Korea, their place of origin.

Professor C. K. Parker, another great authority, says that Japanese is a composite language and we may expect to find cognates of Japanese words not only as far afield as Easter Island and

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Madagascar, the remotest outposts of the Oceanic group, but in Finland and Hungary, the western termini of the Ural-Altaic group. "I feel certain that we shall be able to find cognates for a third of the words in so-called Japanese native speech. For some we must necessarily look to Ainu. A much larger number will be found in Korean. Ancient Chinese will supply a few. Turkish and Mongolian dialects will provide at least 150. Finnish will not be so productive as Turco-Tartar, but I have found a number of illuminating forms in Samoyedic."

Even Amerindian cognates of Japanese words have been found, e.g. *sosogu*, the Japanese for "to pour," may be compared with Delaware *sokelan*, "it rains," Natick *sokanan*, "it rains," and Manchurian *sokto*, "to get drunk"—to which I would add the English word "soak," with liquid connotations!

This subject has been pursued at great length by others, but unfortunately, or perhaps fortunately, I have only about 1500 words, which I run the risk of exceeding, in which to compress the whole topic of the pictorial, written and spoken languages of China and Japan, as well as the etymology, whereas Professor Parker in his paper or lecture aforementioned had over 20,000 in which to consider academically merely *twelve* Japanese words and their cognates. (*The Transactions of the Asiatic Society of Japan*: Second Series, Vol V, 1928). Not that one gets very much further by probing too deeply.

I shall conclude with the aspect of the subject that fascinates me most, namely the pictorial language or ideographs, a few of which I have depicted to the best of my ability in the accompanying illustrations, as well as the Japanese *kana* syllabary. The *kana* stands for syllables, not letters. Without making any pretensions to being a calligraphist of any sort, I have written the characters as they would appear when printed in a book or newspaper.

Chinese and Japanese calligraphy is artistic, and it is bold, because it comes from the shoulder instead of merely from the wrist. Characters can be written in many different ways—in square, seal, grass and various other types of script. An American friend of mine, Arthur Hart Burling, in his outstanding book on *Chinese Art* says: "In our collection is a birthday scroll on which the character "Shou" (long life) is written in a hundred different ways by a hundred different artists and poets." I make no attempt here to present any illustrations in grass characters.

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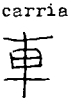
CHINESE RADICALS

man	mouth	earth	great	woman	roof	heart
9	30	32	37	38	40	61
hand	day, sun	wood	water	fire	disease	grain
64	72	75	85	86	104	115
bamboo	silk	grass	speak	carriage	gold	gate
						
118	120	140	149	159	167	169
eat	horse	fish	bird	dragon	tortoise	flute
184	187	195	196	212	213	214

The above is a selection from the 214 Chinese Radicals, showing some of those most commonly used, just as in an English Dictionary the letter "P" may have 100 pages covering words beginning with that letter, while "X" may have only one page.

Obviously, Radicals with such meanings as "Heart," "Hand," "Water," "Fire," etc., are basic to very many other connected, associated or subsidiary words.

The numbers given are those of the Radicals in order of sequence. The three last Radicals are also illustrated as they have the largest number of strokes and are the most picturesque.

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(*a*) The Character for "phoenix" consisting of the Radicals for "Silk" (twice), for "Bird," and for "Speech" is one of my favourites, and contains 34 strokes, almost a maximum. To my eye it is a beautiful picture .

(*b*) The last of the Radicals, No. 214, which has more strokes than any of the other Radicals, namely 17, added to Radical No. 185, which has nine, and means "Head," composes the Character for "Implore," containing 26 strokes.

(*c*) The Radical for "Woman" repeated three times contains one of the most disreputable meanings in the language, namely "Rape. "Venery," "Adultery" and in conjunction with the Character for "Chicken," even "Sodomy." Obviously one woman by herself was considered best by the creators of the Chinese language, even two being regarded as "too" many, let alone three!

(*d*) The loveliest and most frequently used word in the Chinese vernacular is *hao*, meaning "Good," and it is formed by the juxtaposition of the Radicals for "Man" and "Woman," or "Boy" and "Girl" together. It is my favourite spoken word in the Chinese language, and is used on all occasions.

(*e*) Finally, one of the most beautiful words in any language, that for "Peace," is composed of the Radical for "Roof" (or "Shelter") superimposed over that for "Woman"—appropriately, let us hope, for any home-loving husband or wife, or any bachelor, for that matter!

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THE JAPANESE KATAKANA SYLLABARY

ア	カ	サ	タ	ナ	ハ	マ	ヤ	ラ	ワ
a	ka	sa	ta	na	ha	ma	ya	ra	wa
イ	キ	シ	チ	ニ	ヒ	ミ	イ	リ	ヰ
i	ki	shi	chi	ni	hi	mi	yi	ri	(w)i
ウ	ク	ス	ツ	ヌ	フ	ム	ユ	ル	ウ
u	ku	su	tsu	nu	fu	mu	yu	ru	u
エ	ケ	セ	テ	ネ	ヘ	メ	エ	レ	エ
e	ke	se	te	ne	he	me	ye	re	e
オ	コ	ソ	ト	ノ	ホ	モ	ヨ	ロ	ヲ
o	ko	so	to	no	ho	mo	yo	ro	wo

Also, the syllable ン "n."

ORTHOGRAPHY

'a' has the sound of 'a' in 'father,' 'arm.'
'e' has the sound of 'e' in 'they,' 'prey.'
'i' has the sound of 'i' in 'pique' or of 'e' in 'mete.'
'u' has the sound of 'u' in 'rule' or of 'oo' in 'moon.'
'o' has the sound of 'o' in 'no,' 'so.'

* * *

The above have been written in for me by my wife, who is Japanese. I used to write many letters to her in this script long ago.

The Katakana, or side letters, are said to have been invented by Kibi Daishi, a man of high rank in the Court of the Emperor Kojin, who died A.D. 776. They might be described as a form of shorthand.

I conclude with my own name in this script:

ア サ レ イ ARTHUR LAY.

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Hybrid Nomenclature

By H. PIRIE-GORDON OF BUTHLAW

In *Mexico*, which was reviewed in the July number of *The Mankind Quarterly*, Mr Erico Verissimo estimates that the Mexicans are 30% Indian, 10% European and 60% Mestizos. Although these figures differ from those given in the 1950 census the reviewer draws the conclusion that the Mestizos "are likely to be more Amerind than Caucasoid."

The meaning of the word Mestizo has departed widely from its original limited application to the children of Mexican Indian mothers by fathers who were Peninsulares, or Spanish-born fathers or Criollos (Mexican-born sons of Peninsulares on both sides and their descendants of unmixed Spanish stock). In the next generation, according to the nomenclature in use during the three centuries of the colonial period in Mexico, the children of Peninsulares or Criollos and Mestizas were Cuarterones; those of Mexican Indians and Mestizas were Mestindios and those of Mestizos and Mexican Indian mothers were Cholos. Nowadays Mestizo covers, apparently, all persons of mixed ancestry, even those of original Negro, Filipino, Chinese or Japanese stock, and illustrates, as it were, the remarkably absorbent capacity of the Mexican Amerind race.

Of this absorbent capacity I saw interesting evidence in 1930 when, at Cholula in the State of Puebla, I was introduced to a schoolmaster of Negro ancestry in the male line. His grandfather, a full-blooded Negro who had lived in Oaxaca, one of the four States in which Negroes were at one time fairly numerous, had married a Mexican Indian girl, and their son, who would have been called a Lobo in Colonial times, also married a Mexican Indian, who, I was told, was a Zapotec of the same tribe as the celebrated President Benito Juarez who overthrew the Emperor Maximilian. The schoolmaster, who would have ranked as a Sambaigo in Colonial days, seemed to have inherited almost the whole of his appearance from his Zapotec mother and his father's mother, who may also have been a Zapotec as that tribe inhabits Oaxaca. Of his Negro ancestry the only visible trace was his hair.

If the physical appearance of the Cholula schoolmaster as the result of only two successive intermarriages between Negro and Amerind was at all typical it may well be that the Mexican Amerind stock is equally capable of absorbing the Caucasoid,

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TABLE ILLUSTRATING THE ABSORPTION OF NEGRO BLOOD INTO THE RECOGNISED 'CASTAS' OF MEXICO IN COLONIAL TIMES

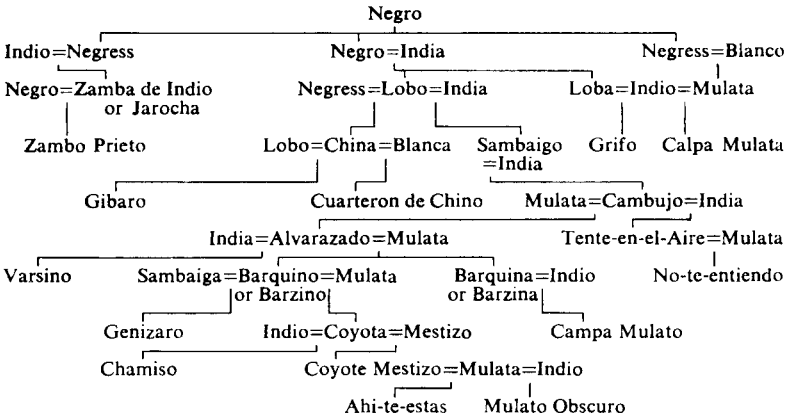
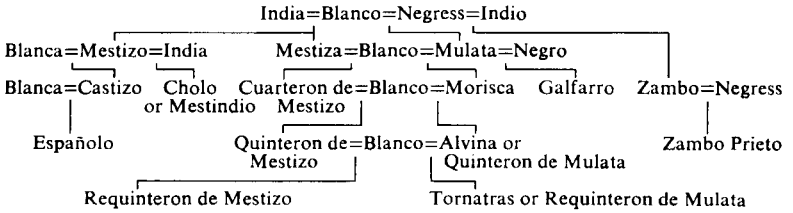


TABLE ILLUSTRATING THE ABSORPTION OF WHITE BLOOD INTO THE 'CASTAS' OF MEXICO



Negro = Black male	Indio = Amerindian male	Blanco = White male
Negress = Black female	India = Amerindian female	Blanca = White female

In cases of mixed descent the -o termination denotes a male, the -a termination a female; the -e and -on termination also indicates males.

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which is being only meagrely reinforced in Mexico by the immigration and naturalization of Peninsulares from Spain and others of purely European ancestry. In this case the reviewer's conclusion is justified and there is a likelihood that in the near future the greater part of the population of Mexico may be still more Amerind than Caucasoid.

BIOGRAPHICAL NOTES

Pirie-Gordon of Buthlaw, Harry, O.B.E., D.S.C., G.C.St.J., M.A., F.S.A., F.R.G.S. Born 1883. Educated Harrow, Magdalen College, Oxford. Travelled in Greece, Turkey, Syria, Palestine 1907-10, 1923, 1925, 1926, 1929, Mexico 1930. In Foreign Department, *The Times* 1911-14, 1919-39. R.N.V.R., World War I, 1914-18. Political Mission, Palestine, 1917-19. British Commission to Baltic Provinces, 1919. World War II, N.I.D., Admiralty, 1939-54. Knight 1924, Director of Ceremonies, Venerable Order of St. John, 1942-57. Honorary Secretary Harrow Heraldry Committee since 1930. Honorary Secretary Tartan Committee, 1935. Vice-President, 1944, Highland Society of London.

DONATIONS

We wish to thank our friends who have sent us donations of varying amounts. As in most cases we have been asked to treat these as anonymous, we are not publishing the names. Needless to say, such contributions are of great assistance in meeting the high production costs of a publication of this character.

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OUR CONTEMPORARIES

CONTENTS OF OTHER JOURNALS

POPULATION REVIEW

Published twice-yearly by Indian Institute for Population Studies, Gandhinagar, Madras 20, India.

Vol. IV. No. 2, July 1960.

Taiwan's Population Problem, by Drs L. P. Chow and S. C. Hsu; Recent Official Statistics on the Population of the U.S.S.R., by Y. Mironenko; Government Bonuses for Smaller Families, by Professor Stephen Encke; A Comment on Dr Encke's Article, by Professor S. Chandrasekhar; A Note on By-Products of Economic Development Theories, by Professor Henry H. Schloss; Family Planning Training and Research Centre, by Dr (Shrimati) Sushila Gore; Reviews, Press Cuttings, etc.

The article on Taiwan's population draws attention to the rapidly accelerated rate of increase of population in the last decade. The authors show that it is likely that the women of Taiwan have an average of more than 8 children per family! In the Press Cuttings section there is an estimate that between 1975 and 1980 India's population will reach 500 million.

There is a vast amount of useful information in this review.

INTERNATIONAL JOURNAL OF COMPARATIVE SOCIOLOGY

Published by the Department of Social Anthropology, Karnatak University, Dharwar, India.

Vol. I, No. 1, March 1960.

Western Urban Man Faces Leisure, by Nels Anderson; Lineage Structure in Himalayan Society, Himalayan District, by D. N. Majumdar; Colonial Expansion and Urban Diffusion in the Americas, by Kingsley Davis; Sociology in the Rapidly Changing Society, by K. A. Busia; The Concept of "Social Change" in Sociological Theory, by Bart Landheer; Selected Problems of the Family in Urban and Rural Austria, by Leopold Rosenmayr; External and Internal Causality in Cultural Change, by Sjoerd Groenman; Is the Joint Family an Obstacle to Industrialization, by M. F. Nimkoff; Social Change and Social Class, by Peter Marris.

THE EUGENICS REVIEW

Journal of the Eugenics Society, 69 Eccleston Square, London, S.W.1. Price 5s.

Vol. LII., No. 3, October 1960.

New Life in Old Bodies, by J. F. Danielli; The Reith Lectures 1959, by C. P. Blacker, C. O. Carter and P. E. Vernon; An Estimate of the Future Population of England and Wales, by J. R. Ford and C. M. Stewart; Some Studies of British Heredity: Four Recent Books by Paul Bloomfield; Notes, Reviews, etc.

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HUMAN PROBLEMS IN BRITISH CENTRAL AFRICA

Journal of the Rhodes-Livingstone Institute. Published by Manchester University Press. Price 5s.

No. 27, June 1960.

The Poverty Datum Line in Central Africa, by David G. Bettison; Fishermen of the Zambezi, by Thayer Scudder; Changes and Continuities in Africa: a review article, by C. Frantz; Myth in Modern Africa: a preliminary report on the 14th conference; Institute notes; book review.

RECHERCHES SOCIOGRAPHIQUES

Quarterly review published by the Department of Sociology, University of Laval, Quebec.

No. 1.

Pour la recherche sociographique au Canada français by Fernand Dumont and Jean-C. Falardeau; Le fonds d'emprunt municipal dans le Haut-Canada 1852-1867, by Albert Faucher; La professionalisation du travail en forêt, by Fortin and Gosselin; Les tensions psychologiques chez le bûcheron: quelques éléments d'explication, by M.-A. Tremblay; Les agglomérations urbaines et les zones métropolitaines dans le recensement canadien, by Yves Martin.

No. 2.

Léon Gérin: Une introduction à la lecture de son oeuvre, by J.-C. Falardeau; Structure d'une idéologie religieuse, by Fernand Dumont; Sources de notre histoire religieuse: les archives, by Gaston Carrière; Une classification socio-économique des municipalités agricoles du Québec.

BULLETIN: JOURNAL OF THE INSTITUTE FOR THE STUDY OF THE U.S.S.R.

Vol. VII, No. 10, October 1960.

The Soviet Army and Domestic Policy; Aspects of Soviet Economic Expansion; New Tendencies in Soviet and Chinese Eastern Studies; Khrushchev's Summit Display; Other Topics from the Current Soviet Scene.

ETHNOGRAPHISCH-ARCHAOLOGISCHE ZEITSCHRIFE

Published by Der Humboldt-Universität zu Berlin.

No. 1, 1960.

Contents include: Uber die Notwendigkeit einer Revision unserer Anschauungen von den Bewohnern des alten Mesopatamien, by Hans Grimm; Die unilaterale Heirat auf der Grundlage der Altersstruktur auf Groote Eylandt (Nordaustralien), by Frederick G. G. Rose; Zur Deutung des verschlungenen Menschenpaares auf völkerwanderungszeitlichen Ziersscheiben, by Rosemarie Seyer.

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PLAINS ANTHROPOLOGIST

Journal of the Plains Conference. Published at the University of Oklahoma, U.S.A.

Vol. V, May 1960.

The Enigma of Wounded Knee, by Merrill J. Mattes; The Time Concept, Perspective, and Premise in the Socio-Cultural Order of the Dakota Indians, by Vernon D. Malan and R. Clyde McCone; Factors in the Persistence of Peyote in the Northern Plains, by Wesley R. Hurt.

Vol. V, November 1960.

A Yuwipi Ceremony at Pine Ridge, by Wesley R. Hurt; The Black Partizan Site (39LM218), Big Bend Reservoir: South Dakota: A Preliminary Report, by Warren W. Caldwell; Historical Archaeology in Missouri Basin Reservoir Areas; Current Investigations.

RACE

Journal of the Institute of Race Relations. Published twice yearly by the Oxford University Press. Price 10s.

Vol. II, No. 1, November 1960.

DuBois and Africa, by Harold R. Isaacs; The Heightening of Racial Tension, by Leo Kuper; "Multi-Racialism" and Local Government in Tanganyika, by Cranford Pratt; Overseas Students at Leicester University, by J. E. T. Eldridge; The French Racial Scene: North African Immigrants in France, by Vernon Waughray; Book Reviews.

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Book Reviews

THE PHENOMENON OF MAN

By Pierre Teilhard de Chardin, with an Introduction by Sir Julian Huxley. Collins, St James's Place, London, 1960. Pp. 320. 25s.

This remarkable book should be read by every thinking biologist. The author was a Jesuit priest who lived much of his life in China, after taking his doctorate at the Sorbonne. He made important contributions to paleontology and to the geology of China, also taking part in the great discovery of Peking Man 1929. This luminous work (and several others) was denied publication until after his death.

The Phenomenon of Man sets forth in glowing scientific language the many intellectual consequences which follow from a full acceptance of the evolutionary point of view regarding man and the universe. Its main features have been outlined in the Introduction, which concludes that its quintessence is the immense future possibilities of man provided that we increase our knowledge and our love. Of course, many authors have developed a universal evolutionary position, but the present work has some unique features. It will not be possible to set forth the whole argument here.

The author draws a fundamental contrast between the "within" and the "without." By "within" he denotes (p. 72) "the 'psychic' face of that portion of the stuff of the cosmos enclosed from the beginning of time within the narrow scope of the early earth." In short he finds (as others have done) the rudiments of psychism in the earliest organisms if not in brute matter itself. With increasing complexity of animal organisation through the ages this increasingly emerges until it reaches its summit in man. In the human population of the earth it becomes the *noosphere*, a new sphere of psychic interaction added above, as it were, to the preceding biosphere of organisms in their historical development.

The work is divided into four books: Before life came; Life; Thought, and Survival. In outlining "the tree of Life" which shows wide biological knowledge, certain words, such as orthogenesis, are used in ways unorthodox to the biologist, but this does not matter.

One of the themes of book three is the hominization of the individual and human species, another is the development of the noosphere through the interactions of various types of thought and thinkers.

In book four, on Survival, Père Teilhard extrapolates into the future and pictures a convergence to a point which he calls Omega, the beginning having been at the Alpha of elementary participles and their energies. Emergence in the course of cosmic evolution has happened at many levels. Omega is the last emergence towards "a divine focus of mind," but it is outside all series, since it closes as well as crowns the previous syntheses. The argument of this section can only be understood by a careful perusal, which is recommended to the reader.

R. R. G.

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OUTLINE OF HUMAN GENETICS

By L. S. Penrose. Heinemann, London, 1960. Pp. 146. 12s 6d.

In this little book by the Galton Professor of Eugenics at University College, London, who is well known for his statistical contributions to human genetics, every statement is made in the simplest terms and no mathematics is introduced which is more complicated than the Mendelian 3:1 ratio. It is therefore meant for the general reader with no previous knowledge of the subject. Yet the author succeeds in including recent developments, especially the new field of abnormal human types with various aberrant chromosome numbers resulting from non-disjunction. Here we find the Kleinfelter syndrome with 47 chromosomes in the male (including XXY in the male) instead of the normal 46. Also the Turner syndrome with 45 chromosomes (no Y), the so-called Mongol with triplication of one of the smallest chromosomes, and super-females with three X-chromosomes. Here has quickly developed in man a situation in some respects parallel to that discovered in plants fifty years ago.

In earlier chapters are considered such topics as genic effects, genes and populations, linkage; environment and heredity; eugenics and dysgenics.

The author has little to say in favour of eugenics. He admits that races isolated for "many thousands of years" have become adapted by selective forces to very different climates, yet he regards mixture of these primary races or sub-species as a "favourable development."

R. R. G.

ANTHROPOLOGIA HELVETIA II: DIE ANTHROPOLOGIE DER KANTONE UND DER NATURLICHEN LANDSCHAFTEN.

By Otto Schlaginhaufen. *Arch. J. Klaus-Stiftung*, Ergänzungsband zu Band XXXIV, 1959. Vol. A, pp. 708; Vol. B, 60 maps.

This is a detailed anthropometric study of the Swiss population, including extensive measurements of each individual and also records of eye and hair colour and nasal profile. It is an excellent example of what can be done in recording the characters of a whole population. It will serve as a mine of information for all those who may wish to study the racial composition of different parts of the country, with their distinct but frequently mixed racial types.

R. R. G.

READINGS ON RACE

Edited by Stanley M. Garn. Blackwell, Oxford, 1960. Pp. 281. 54s.

This rather miscellaneous collection of papers on race leads to no particular point of view. Among the lucubrations of the editor is the statement (p. 31) that Darwin "toyed with the possibility that the differences between human races were due to evolution, and then recoiled from the obvious." I feel highly honoured by being also included with Darwin as one who does not believe in the evolution of races! It would be a pity to allow such nonsense to pass as anthropology. He pushes his conception of racial adaptations to such extreme statements (p. 35) as "It is likely that the recessive carrier of Morquio's syndrome, the genetic diabetic, and the hypertensive and the coronary-prone individual all possess certain unique advantages over their fellows."!

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Most of the papers here reprinted are free from the speculations of the Editor. In the section on climate and race D. F. Roberts carefully discusses the question: Does mean body weight vary with mean annual temperature? He finds that Bergmann's rule, if based on stature, does not apply to man, but if based on weight it does. Charles G. Wilbur, after his experiences in the Arctic, draws the sweeping conclusion that the rules of Allen and Bergmann are invalid, not only in their application to man, but find little support as casual agents in homeothermal animals. However, the largest of all bears and the largest moose are found in Alaska, and the Manchurian tiger is conspicuously larger than the Bengal tiger, so a size relationship to temperature would appear to have some basis in animals.

Other sections of this book are concerned respectively with disease selection and race, genetic drift, human polymorphism, admixture of races and finally experimental studies on the effects of racial exposure to cold.

R. R. G.

THE EVOLUTION OF LIVING THINGS

By H. Graham Cannon, F.R.S. Manchester University Press, 1958. Pp. 180. 12s 6d.

This book is written in simple language for the intelligent layman. Its purpose, as stated in the preface, is to show that "the orthodox theory of genetics falls far short of explaining . . . evolution." The first chapter contains a brief but well written history of ideas about evolution, beginning with the Greek philosophers.

In the next chapter, on Darwinism, the author finds (p. 39) that all wild organisms at some point in their life are at starvation point for food or for some other essential for their life. Quoting Darwin's statement that "Unless profitable variations do occur, natural selection can do nothing," Cannon pinpoints the conclusion that as conditions of life change, "so natural selection would proceed to pick out for survival just those forms which had appeared by chance and which were the most suited for the changed conditions." He later attacks evolution-by-chance, but the physicists tell us that the break-down of a particular radium atom is equally chancy and unpredictable, except *en masse*.

Following a chapter on the elements of Mendelism we have the most original part of the book, dealing with Lamarckism. The four laws of Lamarck are discussed, as developed in his various works. Emphasis is placed on the French word *besoin* as meaning an inner *need* rather than a *want* or desire, but even in English these words are frequently interchanged, as the author himself does (p. 65). He does succeed in showing, however, that Lamarck's views have frequently been misunderstood and misrepresented. Lamarck had a definite idea of natural selection, animals which fail to *respond* to changed environment being eliminated. Lamarck's fourth law alone implies the inheritance of acquired characters, but according to his second law, a change in the surroundings of an animal "produces a reaction of the animal in such a way that if new organs are needed they begin to appear." This involves a philosophical position as difficult as that based on chance.

We need not follow the later ramifications of the argument but may point out that the references to bacteria betray a lack of acquaintance with the great modern developments in this field.

R. R. G.

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LAMARCK AND MODERN GENETICS

By H. Graham Cannon, F.R.S. Manchester University Press, 1959. Pp. 152. 12s 6d.

This little book is a companion to the previous one. It is mainly devoted to an exposition of Lamarck's views, particularly in relation to Neo-Mendelism. After a short account of his remarkable early military experiences and his meeting with Rousseau, a chapter is devoted to Lamarck's "Eulogy" by Cuvier, a scandalous denigration which ruined Lamarck's reputation in his own country and had repercussions on Darwin's views. "What Lamarck really said" is here set forth in relation to the variable views of Darwin on the inheritance of acquired characters.

In the discussion of melanism in moths, Cannon assumes that the mutation results from magnesium on the bark of trees in smoky areas, but the work of Ford and Kettlewell indicates that melanic mutations have been appearing *spontaneously* for millenia but are quickly eaten by birds in non-smoky areas.

In the many criticisms of Neo-Mendelism which follow, the author engages in lively discussions of such matters as the neck of the giraffe, the femur of the whale, flightless birds and the lens of the eye. Having shown that "orthodox genetics" does not explain these things, which he regards as under organismal control, he in effect limits Mendelism to non-specific characters. When the shelled egg appeared, the white of the egg, the shell and the egg-opener on the embryonic bird's beak are regarded as entirely new structures. "They were wanted and they therefore appeared" (p. 101) is hardly a scientific explanation, but it is in accord with Lamarck's conceptions.

Some day it will be realised that many different factors and principles are involved in the origin of different species, but this is not the place to discuss them.

R. R. G.

INTRODUCTION TO QUANTITATIVE GENETICS

By D. S. Falconer. Oliver & Boyd, Edinburgh and London, 1960. Pp. 365. 35s net.

The field of quantitative genetics, although of fundamental importance in connection with evolution theory and practical breeding of plants and animals, has been slower in its development than Mendelian or medical genetics. This is because it is usually impossible to isolate single genes having quantitative effects. Rather, they must be dealt with in groups or series, which has encouraged the development of population genetics.

The present volume is an admirable treatment of this subject, designed for those whose aims are primarily biological rather than mathematical and who wish to use statistical approaches to biological studies of variation. The book throughout is a combination of biological and statistical reasoning which cannot fail to appeal to those who are not primarily mathematicians. Its twenty chapters are devoted essentially to population problems, beginning with the Hardy-Weinberg equilibrium and going on to the effects of migration, mutation and selection, both natural and artificial (in domestic animals and plants and laboratory experiments).

The first five chapters are devoted mainly to populations. Later chapters are concerned with continuous variation, variance and heritability. Three chapters follow on selection, and three more on inbreeding and

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crossbreeding. Then are considered the questions of scale, threshold characters and correlated characters, with a final more theoretical consideration of metric characters under natural selection.

Throughout the work examples are given of recent laboratory experiments, especially with mice, Drosophila and poultry. The bearing on human population problems is also frequently pointed out. In the analysis of the more intricate problems possibly undue emphasis is laid on dominance, but this is a matter of opinion. Dominance, when present, is clearly a complicating factor.

This well-written and well-bound book finishes with a glossary of symbols, a useful list of references and a subject index. It will no doubt be widely used.

R. R. G.

IL METICCIATO DI GUERRA

By Luigi Gedda, Angelo Serio and Adriana Mercuri, with foreword by R. Ruggles Gates. Istituto Gregorio Mendel, Rome, 1960. Pp. 398. 84 figures (several in colour), 142 tables.

Several studies have been made of war children produced in occupied countries, especially Germany and Japan, following the two world wars.

The present extensive work records with great care and detail an account of the mulatto children produced in Italy by coloured troops during the occupation. Full anthropometric, physiological and psychological measurements were made of 44 Italian war children (34 male, 10 female) of ages 8 to 12 years which were cared for in two institutions near Rome. A map shows the wide distribution of similar cases in Central and Southern Italy. The fathers were known in only seven of the 44 cases. They are diagnosed as Negroid in 35 children (27 males, 8 females), Indian in six others and probably Polynesian in two and Amerindian in one.

The measurements of these children include height, weight, chest circumference, span, hand and foot length, head measurements, bizygomatic breadth, total face height, nasal and ear measurements and red cell diameter. In addition, records were made of skin, eye and hair colour and shape of nose, lips and ears. The essentially medical examination included X-rays of skull, chest and hands, blood conditions, electroencephalographic records, basal metabolism, glycemia and taste sensitivity as well as the ABO, MN, P and Rh blood groups. In some cases the mother also bore one or more children by an Italian father. These should serve as a later basis for comparison. In addition a study was made of DZ twin girls with a white father and an Abyssinian mother, also the white half-sister of a female war mulatto.

In these F_1 crosses woolly hair, everted lips and flat nose are regarded as dominant characters. Two mulattoes with blonde hair are considered as cases of "reversed dominance," but a simpler explanation is that the father was heterozygous for blonde hair. An interesting distinction is drawn between *morphologic* and *auxologic* heterosis, the former producing higher values for various measurements than either parent race, while the latter consists in an acceleration of early growth rate. Both phenomena are found in certain cases.

This work will serve as a model for future studies of war children. It is of interest to everyone concerned with race.

R. R. G.

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GENETICS AND TWENTIETH CENTURY DARWINISM

Cold Spring Harbor Symposia on Quantitative Biology. Vol. XXIV, 1959. Cold Spring Harbor, New York. Pp. 321.

The present volume in this well known series of annual conferences is devoted mainly to an analysis of modern Darwinism in genetical terms. It was attended by nearly 200 biologists, 30 of them from abroad. The 24 contributions published, with discussion, cover a very wide field of evolutionary biology. Attention must be confined mainly to those having an anthropological bearing. Eight of the papers are purely botanical, dealing with such topics as mutants in certain genera, natural selection of ecotypes, race formation in cultivated plants, polyploidy, speciation, the influence of genetic systems on geographical distribution, and the great variety of early (Devonian) vascular land plants.

Zoological papers are concerned with selection of quantitative and polygenic systems, polymorphism in snails, speciation in Drosophila and in mosquitoes, and mimicry. Paleontology is represented by papers of Kurten on rates of evolution in fossil mammals and Simpson on supra-specific taxa. The most original contribution is probably that of Dobzhansky on the evolution of genes, to which is appended a translation of Chetverikov's (1926) early paper on natural populations.

Of more immediate anthropological interest is Mourant's account of the blood groups and natural selection, in which he refers also to thalassemia and the sickle cell gene as well as the mutant haemoglobins and the blood groups of various animals. There is also reference to the relation of the ABO to disease, and to the fact that among those who suffer from adenomatous goitre there is an excess of non-tasters of P.T.C. and of males. Barnicot's discussion of climatic factors in human evolution is mainly physiological and is concerned with such problems as the relation of skin colour to solar radiation and experimental work on cold acclimatization.

Coon's contribution on race and ecology in man is filled with close observations of the physiology and morphology of racial characters. In relation to density of population he refers to the recent conclusion that hereditary susceptibility to socio-cultural stress is associated with low reproduction rates. Heberer's full-length discussion of the fossil record of man and his relatives includes *Oreopithecus* and *Gigantanthropus* as well as the Australopithecines. He finds three main ancestral lines, (1) Pithecanthropus-Sinanthropus, (2) the paleoanthropine sequence (including Neandertal), (3) the *Homo sapiens* line, but various forms cannot be fitted into these categories.

Hunt discusses the continuing evolution of man, and Rensch deals with the evolutionary trends of brains and sense organs, human and animal. He concludes that larger vertebrates have a greater learning capacity and a longer capability of retaining visual tasks (memory) than related smaller species or races with absolutely smaller brain. This condition has a selection value.

R. R. G.

EL ANTIGENO DEL SISTEMA SANGUINEO DIEGO

By M. Layrisse and J. Wilbert. La Fundación Creole & La Fundación Eugenio Mendoza, Caracas, Venezuela, 1960. Pp. 160.

The Diego blood group system has proved to be of great assistance as it is confined to people who are at least partly of Mongolian or

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Amerindian descent. As a mutation it must have occurred very early in the Mongolian race. The authors trace its spread, for example, into south-eastern Asia and among Amerindians. In the latter, small numbers of tests indicate about 3% Diego in Apache, 5% in Blackfoot and 11% in Chippewa and Cree. In Central and South American tribes the incidence is higher—15 to 45%. Its absence in 682 Eskimos is significant as indicating that the Diego gene did not spread to the Far North, although the Eskimos have the B blood group and also such Mongolian features as the eyefold. The absence of Diego from the Australian aborigines, Papuans, Indonesians and Polynesians as well as Negroes of African origin, Bushmen and Hottentots is also significant.

In this work all the nine blood group systems are considered in their racial relations, with many interesting results. With increasing evidence the relative ages of many blood group genes will become known.

R. R. G.

ADVENTURES WITH THE MISSING LINK

By Raymond A. Dart with Dennis Craig, with foreword by Abbe Breuil. Hamish Hamilton Ltd., 90 Russell Street, London, W.C.1, 1960. Pp. 250. 25s.

This book is one of the sagas of human evolution. The young early Pleistocene skull which came into Dart's hands in 1924, less than two years after his appointment as Professor of Anatomy at Witwatersrand University in Johannesburg and which he named Australopithecus, has continued to gain in significance as ancestral to humankind. Skeptically received at first by anthropologists as the skull of a baboon or an ape, Dart's account of the development of his ideas, as the matrix was gradually removed from it, is more exciting than any detective story and allows the reader to share the excitements that accompany any important discovery.

Later discoveries of several adult skulls at different South African localities, especially by Dart and Broom, led to recognition of the Australopithecinae as a group of man-apes who walked upright, having an enlarged brain, a retracted chin and an essentially humanoid dentition without protruding canines.

Another humanoid similarity which appears to have been generally overlooked is in the nasal bones. In a study of the origin of the high leptorrhine nose in some modern races of man I pointed out (*Zeits. f. Morph. Anthrop.* Vol. 47, p. 278, 1956) after examining Dart's original skull, that "the nasal bones are seen to be remarkably human in structure and position, entirely unlike any of the living anthropoids." Photographs in that paper, of the crania of the three anthropoids, show that they differ greatly from each other and still more from man, in the nasal area.

Everyone interested in man will want to read this very human book. Having taken a leading part in the establishment of this group of missing links on the basis of their physical characters, Dart has gone on to show, after much opposition, that they used the long bones of animals to kill baboons by cracking their skulls. His osteodontokeratic culture, using bones, teeth and horn, when only the crudest stone tools began to be shaped by them, has persisted in some cases down to the present time. Leakey has recently confirmed its occurrence in Australopithecines discovered in Tanganyika. Thus a remarkable new chapter is added to archaeology.

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With increasing evidence, opinion has gradually shifted to regarding Australopithecines as definitely in the direct ancestry of man. As tool-makers we must regard them as human. The real "missing link" has been found at last; but to place them in the genus Homo, as has been suggested, would be to overlook the long road through which they must have passed via Pithecanthropus to modern man.

R. R. G.

AN ESKIMO VILLAGE IN THE MODERN WORLD

By Charles Campbell Hughes, with the collaboration of Jane M. Hughes. Cornell University Press, New York; Oxford University Press, London, 1960. Pp. 419, 21 figures, 2 maps. Price 54s.

This is a very thorough account of the village of Gambel (Sivokak), on St Lawrence Island which lies between Siberia and Alaska. The inhabitants are Eskimos with distinctly Mongoloid-like features. It gives an account of the gradual development of contact with the Western world, and the considerable changes brought about by the establishment of American air and army units on the island.

The subjects dealt with are: Birth, Death and the Community; Morbidity and Mortality; Warmth and Well-being; the Texture of Social Life, which includes kinship systems, kinship groups and changes in these, and the Inter-relation of School and Church. It also deals with the xenophilic attitudes of the people, and ends with an appendix concerning methods used for health study, and a glossary of frequently used Eskimo terms.

There are genealogical tables to show kinship relationships. Graphs and other charts are used to give an analysis of income and economic condition of the people. All round, this is a very useful and comprehensive analysis of modern Eskimo life.

SOCIAL AND ECONOMIC CHANGE AMONG THE NORTHERN OJIBWA

By R. W. Dunning. Toronto University Press; Oxford University Press, London, 1960. Pp. 217, numerous plates and line drawings. Price 44s

This is a study based on detailed ethnographic determination of the Pekangekun community, which consists of about 350 individuals and which is located in North Western Ontario. The author learnt the language, and was able to communicate with these Indians as a consequence. Part of the book consists of detailed studies of Pekangekun and analysing the ecological relationship between the size and spatial concentration of the group and its resources. The remainder of the book deals with kinship and marriage. He shows that, owing to economic well-being, the importance of kinship increases rather than diminishes, and furthermore, that there has been produced a virtual endogamy.

The contents cover: The Northern Ojibwa; History of External Influences on Pekangekun; Demography and Residence Patterns; Kinship; Marriage; and The Changing Society.

The author is on the staff of the University of Manitoba, and the book proves him to be a competent social anthropologist.

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DIE SPONTANE UND INDUZIERTE MUTATIONSRATE BEIM VERSUCHSTIER UND BEIM MENSCHEN.

Edited by the Bundesminister für Atomkernenergie und Wasserwirtschaft. Gersach and Sohn Verlag, Munich, 1960. Pp. 240. Price 8 D.M.

This symposium on mutation rates, both spontaneous and induced, in animals and man, was held at Barsinghausen, Hanover, for three days in February-March 1959. The papers, with discussion, are published as Strahlenschutz Heft 17, concerned with protection against radiation. Twelve Germans and seven from other countries took part in the discussions.

Professor Ulrich (Zurich) discusses the genetic effects of radiation on Drosophila zygotes, and also the difficulties in the determination of induced mutation rates. The contribution of Professor Lüning (Stockholm) is on the recovery of recessive lethal mutations in the sperm of Drosophila, including both new alleles and structural rearrangements in the chromosomes. His results indicate that when recessive lethals are induced in a nitrogen atmosphere, subsequent irradiation in air may block their recovery if given within half an hour, but not if given 40 or more minutes later. This agrees with the results as regards chromosome breaks.

Professor Buzzati-Traverso (Pavia) describes the production of mutations in polygene systems by X-rays. He finds that ionizing rays produce in Drosophila greater variability in characters controlled by polygenic systems. Professor Lüning also describes experiments of Professor Bonnier on the effect of radiation on Drosophila populations, indicating that an out-bred strain suffered less from irradiation than a homozygous strain.

Dr T. C. Carter (Harwell) considers the significance of mutation experiments with mice in relation to the estimation of genetic radiation-effects in man. Professor Grüneberg (London) considers mouse genetics as a bridge to conditions in man. The mouse is considered the most susceptible of mammals to radiation, then men; rats and guinea-pigs being least susceptible.

Buzzati-Traverso describes a plan for determining human mutation rates; von Verschuur (Münster) lists many human mutation rates; Dr Wendt (Marburg) explains his methods for obtaining all cases of Huntington's chorea in an area, and Professor W. Lehmann (Kiel) collects all human mutations. Dr Vogel (Berlin-Dahlem) discusses the increase in human mutation rates and Dr Lejeune (Paris) those produced by ionizing radiations. Other important results are discussed in an appendix.

R. R. G.

ANCIENT AND MODERN MAN IN SOUTH-WESTERN ASIA

By Henry Field. University of Miami Press, Coral Gables, Florida, 1956. Pp. 342, 156 tables, 24 maps.

This is a first class survey and exposition of the racial types and their occurrences, and associated cultures, in South-Western Asia. The work summarises that of all the workers in this geographical area, and gives extensive and very complete anthropometric tables.

There is a very well-written and useful summary of early man in Eurasia, under the heading of The Nursery of Modern Man. Its conclusions that there are elements of Mediterranean, Nordic and Alpine

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throughout the region of South-western Asia, and that blondism is found among the Kurds, Assyrians and in the Caucasus, as is evidenced by the occurrence of fair hair and blue eyes, are all reconcilable with the known facts of ethnological history. The writer quite properly draws attention to the Negroid infiltrations, as well as to older strains of Veddoid type, occurring among the Arabic peoples in certain places, where they are often mixed with the Caucasoid strains which form the basis of the type over large areas.

The anthropometric data is provided by Winifred Smeaton Thomas, and C. U. Ariens Kappers. There is also a very exhaustive list of archaeological sites in the Arabian peninsula and adjoining areas.

This is a work well done, with valuable and satisfying conclusions, based upon sound, scientific reasoning.

R. G. of G.

SOCIAL CHANGE IN TIKOPIA: RE-STUDY OF A POLYNESIAN COMMUNITY AFTER A GENERATION

By Raymond Firth. George Allen & Unwin, London, 1959. Pp. 360, 8 plates, and several maps, charts, tables and genealogies. Price 45s.

This book, as its title implies, discusses the social changes imposed upon a Polynesian community by the pressures of famine and Western civilization which have occurred over a period of 25 years.

It is a useful work which may enable one to guage the impact of western influence on a native people and assess to some degree what is likely to break up the foundations upon which their life is based. The author concludes, however, that it is impossible for any social analysis to predict more than in a very tentative way the future history of a society.

THE NEGRO IN AMERICAN CIVILIZATION

By Nathaniel Weyl. Public Affairs Press, Washington, D. C., 1960. Pp. 360. Price $6.00.

The publication of this book represents a remarkable achievement when one considers the present posture of the American apparatus for the moulding of opinion. Heretofore, it has been extremely difficult to contravene effectively what has been termed "UNESCO Anthropology." Although the author is not by profession an anthropologist or social scientist, he has done graduate work in economics, philosophy and history.

In his Preface, Weyl states that, although he had planned merely to trace the changing status of the American Negro, he was led by his research through ever-widening areas to the eventual discovery that much of the "objective findings of social scientists could more acurately be characterized as rationalizations and propaganda wearing academic cap and gown." Others have made the same discovery, albeit with ineffective protest. Weyl's sense of displeasure at the rape of his right (this right being not included in the U.N. Covenants) to honest scholarship has resulted in a work of 321 pages. The scope of Weyl's research is indicated by 30 pages of citations to bibliography and references.

Weyl is not a Nordicist. He specifically assesses superiority and inferiority as being "always relative to the frame of reference." His

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frame is American urbanized society. Weyl concludes that the mass of the Negro is not qualified, and cannot hope to be qualified, to become a productive and integral part of such a society.

All, except the blind, in the United States now admit the existing gulf between the races, on the average, with respect to crime rates, scholastic attainment, and general aptitude for city life. The apologia has been composed of words such as "culturally deprived," "underprivileged," and assorted other semantic devices, resting upon pseudo-ethics and the rankest environmentalism. To all of this Weyl gives a resounding answer. He refuses to divorce ideas from their consequences; he terms egalitarian ethics as being *a priori* irrelevant to the discussion; he discards environmentalist excess.

Weyl's attack is formidable. He demonstrates that the widespread appeals to Thomas Jefferson's Declaration of Independence as a "testimonial" propaganda device are without foundation, Jefferson having believed in a natural "aristoi" for a governing class, filled by the unshackling of social mobility and by selective education. One may compare "John Locke and the Spirit of '76," *Political Science Quarterly*, 1958, Vol. LXXIII, p. 421, "It is an unintentional paradox that the men of 1776 provided a rhetoric that would be abused by later demagogues whose ideas would have been anathema to the signers" (of the Declaration of Independence).

Following his restoration of sanity to what the founders of The American Republic really thought about Negro integration, Weyl methodically refutes the position of professors typical of the egalitarian school, such as Montagu, Klineberg, and Kluckholm; Gunnar Myrdal's book, *The American Dilemma*, is shown to be inaccurate and naive in several important parts. The reliance by the Supreme Court upon Myrdal in the 1954 school integration decision is examined and found wanting. The Justices were poor psychologists. They failed to take into account numerous factors involving not only the welfare of the white children, but also the rejection complex of those submarginal Negro children who would be far happier in their own schools. Weyl sees correctly that the decision, indeed the whole movement, involves a bigger game played by various men for reasons having nothing to do, *per se*, with helping the American Negro. He concludes that the attempt forcefully to integrate the Negro into white society has been and will continue to be productive of monumental unhappiness to both blacks and whites. It has already created, and will in larger measure in the future create, vast reservoirs of dark proletarians, a prey to demagogues and a surcharge upon the productive members of such societies. The last chapters upon the death of American cities are vivid and accurate portrayals of facts. They make unpleasant reading.

Weyl bases his argument upon a wide range of data, relying heavily upon J. C. Carothers' *The African Mind in Health and Disease*, the findings of Vint with regard to the supragranular layer in the brain cortex, and certain studies by Geber, to mention a part. This reviewer notes that Carothers gave an environmental and cultural explanation to wide differences which he found between the African and the European. Weyl takes much of the same data and arrives at an opposite conclusion, which undoubtedly is based, in part at least, upon Weyl's refusal to subject the same data to the severe criticism reflected in Carothers' work, a criticism which consistently demands completely culture-free tests (an obvious impossibility), before laying any definitive conclusions thereon. Verdicts arrived at in such fashion do not equate with positives. In fact, Kline-

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berg and Myrdal, both relied upon by Carothers, draw conclusions favourable to the Negro from data the empirical basis for which is of far less weight than the contrary data from which they will not draw even a tentative assessment of probability. This is a standardized egalitarian device. It is well known to Weyl.

Weyl's solution is that the cult of equality be cast out. He suggests that emphasis be placed upon individual liberty. Under this concept, Weyl says that the Negro has the "right to be judged as a human being, rather than as a representative of his race." (P. 320.) This suggestion, in the opinion of this reviewer, is an *ignis-fatuus*. In 1948, the Supreme Court outlawed enforcement of those covenants placing racial restrictions upon land occupancy. These covenants were not aimed at merely excluding several Negroes of worth from a neighourhood. The thought of the signatories was that the same door allowed access to burglars as well as to honest men. American experience has proven this fear to have been correct. Social judgments as to the particular are always drawn from probabilities and classifications. For this reason, people avoid stray dogs.

One may postulate that without classification upon probabilities no modern society could effectively function. In classic lines Burke said that experience was the wisdom of unlettered men, and "We are afraid to put men to live and trade each on his own private stock of reason; because we suspect that this stock in each man is small, and that the individuals would do better to avail themselves of the general bank and capital of nations and of ages. . . . prejudice, with its reason, has a motive to give action to that reason and an affection which will give it permanence."

Weyl's comment upon the widely-held Southern fear that amalgamation will cause a decline in civilization—"We know of no instance, however, in which this casual relationship would be seriously asserted by any competent historian"—is worthy of comment. It is true that genes imparting superior intelligence would manifest themselves in the blended race. But, the question is whether the weight of the mass allowed into the civilization will be so great as to prevent the flowering and social manifestation of that intelligence as translated into terms of its actual ability to be utilized for the advancement of the society. One need not qualify Gobineau or Gibbon as "competent" in order to derive this lesson. What of the effect of differential survival rates upon such a mixed society. Weyl himself upon page 4 closely approaches Gobinism without recognition as he relates the fall of Greece and Rome. In any event, we have accounts of what Demosthenes, an eyewitness to the collapse of Hellas, thought of the matter.

In this book appeared no reference to the works of Sir Arthur Keith, nor was mention made of the impact upon Europeanized nations of the expansion of European values to a universal scope. Has the equality concept any utility outside of the frame which gave rise to it? Of what value is a 1789 which in the 1960's spells the ruin of nations? Luis Diez del Corral in his book, *The Rape of Europe* (Allen & Unwin, London), concluded that the universalization of the European ideal was the instrument of the "expropriation" (*sic*) of Europe. These are matters not pursued by Weyl and which will bear a needed examination in the years to follow.

Harsher conclusions can be drawn from Weyl's book than the author chose to make. Suffice it to say, Weyl's demolition of the basic premise of liberal universalism, like the Macbeth spot, will not wash out easily.

JOHN BROCKENBROUGH FOX

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THE WORLD'S EXPLODING POPULATION

By Karl Sax. Beacon Press, Boston, 1960. Pp. 202, 10 figures, 13 tables. Price $1.75.

This is a new edition of a book first written in 1951, when the world was hardly at all awake to the threats of a situation of which it is even now all too unconscious. It has been revised in relation to the new data that have come up during the past decade, and in the short compass of 200 pages it gives a very readable account of the general situation. It includes a number of useful tables and maps.

The book falls into three parts. The first starts with Malthus, and then goes on to discuss the diets of the various parts of the world, and the hunger which has always been the central fact of human life, though we are far too prone to forget this. Nor do we often remember that the situation is not getting better, because the great increases in food production are being offset by even more rapid increases in numbers.

Then comes a discussion of the so-called Demographic Transition, and this is indeed the central feature of the book. Demographers classify the world's populations into three groups. The first have high birth-rates balanced by high death-rates, and this was the normal condition that prevailed all over the world until recent times. Next comes the second group in which owing to improving conditions, largely helped by the introduction of modern hygiene, the death-rate goes down while the birth-rate stays up, with a consequent rapid increase in numbers. Later comes the third group in which the birth-rate goes down too.

This is of course an over-simplified description of the general changes in ways of life that have been going on during the past two centuries. Western Europe first started the Scientific Revolution in the 18th century, and it really got going strongly during the 19th. These peoples began the Revolution with the great advantage of the vast uninhabited areas of the New World that they could expand into, and through this, and through the new ways of life they were discovering, life became easier and the death-rates went down. The result was an expansion roughly fourfold in a century among these peoples. As the populations gradually switched from agriculture to industry, city life became more predominant, and for a number of reasons that are not yet fully all understood, the crowding gradually led to a reduction of the birth-rate to something more manageable. Seeing the great advantages of the new way of life the rest of the world is now aspiring to copy the transition, but their problem is much more formidable because there are now no great spaces for them to expand into. As Sax emphasises, they simply cannot afford the two centuries that we took, because in the process their numbers would increase to a quite fantastic extent. Can their transition be achieved in say two generations?

The book regards the transition from a rather strongly American point of view, and seems to take it for granted that the proper aim of the world is for all to become as alike the United States as can be. This means having only about ten per cent. of its people engaged in agriculture, instead of practically all, while the rest live in comfort in towns engaged in industry, though it is not evident for how long they would be able to go on making things which their fellows could afford to buy. There is one important fact hardly touched on in the book, which disturbs confidence in the virtue of the transition. This is that the United States itself, which claims to have completed it, is still increasing in numbers at as fast a rate as India where the process has barely begun. Is it in

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fact the transition that will ultimately stop the increase, or may it not prove to be the overcrowding of the world, from which the United States is not yet suffering?

In the second part of the book Sax discusses the resources of the earth that will be required to provide for the inevitable great increase of numbers. He brings out clearly the threats we are faced with. For example: "to provide an *adequate* diet within the next decade for the expanding world population would involve literally doubling the present rate of world food production." There is also a discussion of the world's equipment of minerals, and some of the facts are quite startling. As an example take copper. The world's known resources of this metal will last only 45 years at present rates of consumption, but if instead we ask how long they would last if the demographic transition were complete, the answer is given by assuming that all the world would be using copper at the present American rate, and the result is five years! Even if there are new discoveries, say multiplying the supply by ten, the consequence is not very encouraging. There is also an interesting discussion of the prospects for mechanical energy. The new physics holds out great prospects for this, but it is hard to believe that a revolution of engineering practice on a world-wide scale can become effective within the few decades which are essential if it is to beat the explosive increase of numbers.

Future prospects are examined in the last part of the book, and in particular the question is considered as to what hope we have of avoiding the worst consequences of the explosion. The most obvious thing to think of is birth-control. Sax emphasizes the practical necessity for the provision of cheap contraceptives to be used on a world-wide scale. They do not exist at present, but it looks as if it would not be a very severe problem for our biologists to solve. This, however, is the easy part of the problem, and he discusses the more formidable question how religious and social prohibitions are to be overcome, if the results are to be effective, and whether compulsive control would be necessary. It would seem that only if success is achieved in all these attempts is there much prospect of our escaping from a reversion to the traditional limitation of numbers by famine, pestilence and massacre.

The book naturally does not make cheerful reading, but it is to be strongly recommended as giving a description of the threats to world conditions which are all too likely to come within the lifetimes of many already living.

CHARLES DARWIN.

AN INTRODUCTION TO SOCIAL ANTHROPOLOGY

By D. N. Majumdar and T. N. Madan. Asia Publishing House. London, 1960. Pp. 304. Price 31s 6d.

Since publishing this book it is to be regretted that Professor D. N. Majumdar, Professor of Anthropology at the University of Lucknow, has died. The book covers the whole field of subjects in social anthropology. Of most interest to many will be the remarks concerning race and caste, where the writers review the long list of distinguished names of persons who have held that caste rests upon a racial foundation, and they admit the racial factor in the formation of the caste structure. They suggest, however, that Chappel and Coon have misunderstood the dynamics of caste structure.

It is by no means an unimportant book and it is useful in that it deals with Indian (and so Aryan) aspects of social anthropology.

R. G.

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THE CHILDREN OF LILITH

By Guy Piazzini. Translated from the French by Peter Green. Hodder & Stoughton, London, 1960. Pp. 192. Price 21s.

This book deals with the survival of giant lizards of quite prehistoric character in the East Indies, and then with the Dyak people of Borneo. There are some unfortunate references which reflect propaganda rather than a scientific knowledge of the situation. in so far as, for instance, the foundation of Singapore is attributed to Chinese traders, and not to Raffles, without whom it would not have been possible for the Chinese to settle in that island, and also in the condemnation of the Dutch, with the suggestion that the poverty to be found in the former Dutch East Indies is in some way connected with them. Anyone who knows the East, with greater insight than that of a touristic archaeological and anthropological interest, will realise that these statements are far from the mark. However, there is much of interest in the book, apart from these points of minor criticism. Consequently, it is useful as giving an up-to-date account of these people.

THE ORIGINS OF LOVE AND HATE

By Ian D. Suttie. Penguin Books, Harmondsworth, Middlesex, 1960. Pp. 222. Price 3s 6d.

This is a comprehensive and constructive criticism of Freudian psychology in its social application. This work offers a biological and psychological conception of infancy, sociability, love and interest. Human and animal behaviour are considered, and the racial antipathies in man, as well as the growth and decay of civilization.

The author makes a clear distinction between the mental characters and psychology of matriarchal and patriarchal forms of religion. In the former, father-gods do not exercise any considerable moral force, and such religions easily develop into polytheism. Obedience to taboos, to authority, a cultivation of a sense of unworthiness, and the practice of asceticism are all seen as steming from the Father-God complex. Having regard to the clear racial alignment, at varying periods, of matriarchy and patriarchy in society and religion, this book is an evident help to a deeper study of the nature of man and its bearing upon racial relationships.

OUR DEVELOPING WORLD

By L. Dudley Stamp. Faber & Faber, London, 1960. Pp. 195, 42 illustrations, including many maps. Price 21s.

This book is written against a background of ever increasing population pressure on land and land resources at a time when knowledge and practice of death control have overtaken knowledge and practice of birth control. Dr Dudley Stamp says that if present trends continue, standing room only is within measurable distance on this earth. At the moment, technical progress, as we all know, is holding its own in increasing the supplies of food. There is a greater intensity of land use in many parts of the world. Because this greater intensity of land use is occurring in certain regions and not others, it is obvious that inequalities between groups of human beings are being increased rather than decreased by modern conditions.

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HUMAN PROBLEMS OF KARIBA. VOL. I: THE SOCIAL ORGANIZATION OF THE GWEMBE TONGA

By Elizabeth Colson. Published on behalf of the Rhodes-Livingstone Institute, Northern Rhodesia, by Manchester University Press, 1960. Pp. 234, 7 plates, 11 tables and a large folding map. Price 35s.

This tribe, the Gwembe, or Valley Tonga, are a people who, until recently, were able to avoid any large contact with the modern developments in Africa, but have been displaced by the development of the Kariba Dam in Rhodesia. This is a study of their customs before they were uprooted. There is much valuable information here in connection with land tenure, agriculture, and African beliefs, and the book is written by a competent anthropologist, who was formerly director of the Rhodes-Livingstone Institute. The section on the Cult of the Shades, dealing with Death and the Shade lent by each person, is particularly illuminating and of interest. This Shade has to be reiterated into the lineage of which the dead was a member. It is a concept, as it were, of the heredity of the soul.

THE MASKS OF GOD: PRIMITIVE MYTHOLOGY

By Joseph Campbell. Secker & Warburg, London, 1960. Pp. 504, 18 illustrations. Price 35s.

This is a solid and profound work on the study of the history and origin as well as the functions and rituals of myth.

The author discusses Jung's archetypes, and then turns to the discussion of whether similar myths in far away places are the outcome of parallel evolutions, or the diffusion of a common idea from a single centre. He pushes back the foundations of such common myths to the earliest stages of man.

With much of this one will be in agreement—for there must be common parallel evolution of myths and rituals to all races of men just because they are *homo*, and if the primates had evolved sufficiently far to have speech, myth and ritual, we might well have some parallelism in common with them also.

The weakness of practically all works on social anthropology is that they usually omit one important variable—that of race or speciation in man.

While there are myths which, no doubt, may be traced to a common *homo* level, these have been transmitted in the evolutionary development of each race, and besides these, entirely new concepts and experiences have originated in each stock.

Consequently the *differences* are as important as the *similarities*. Yet social anthropologists tend very largely to ignore these, and in so far as they do, their work still lacks scientific validity.

So, when we get attempts to equate the ritual execution of a king's entourage in prehistoric Mesopotamia (among a Caucasoid people of Mediterranean and Armenoid affinities) with the sacrifice of their kings by Negroid Sudanese tribes, we may well doubt the equation which has been made. On the other hand, the writer is on sound foundations when he sees connections in mythology in the vast area ranging from Madagascar to Hawaii, to New Zealand and on to Easter Island, for this vast

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area has common linguistic affinities and also a large element of racial unity due to the diffusion of Malay stocks, Negroid, and even some form of Caucasoid, intermingling all over this oceanic world. One might well. therefore, expect to find myths related to Europe, Asia or Africa here. Such would be due to common origins of the various peoples with their parent stocks, with a superimposition of diffusion of mythology from one race to the other.

Parallel development must, however, have its place. To attempt to equate the serpent of the Garden of Eden with the widely-diffused eel myths of Oceania, and at the same time neglect the enormous differences in the two myths, is a case of the ignoring of an important racial variable. The Genesis story is essentially Caucasoid (with even cold northern latitude origins—the clothing of the fallen pair for instance). The serpent and eel are obviously phallic symbols, and wherever sexual knowledge or fertility are involved they have to be used. If there are men and serpents or eels on Mars we shall find these animal myths used for their mythology connected with fertility, sowing and reaping, and knowledge.

What is needed is a scientific approach to social anthropology which takes into consideration the fact that there have been species of men in the past, and there are certainly races now, if not species or sub-species, and there must be a distinct content of myth in each, apart from that which is common to all mankind, and apart from that which has been diffused from one to the other. Even those myths held in common must be divided into those coming from a common *homo* level, and those which are the result of simple parallel evolution, such as the serpent-eel-phallus symbols.

This book, in that it is stimulative of the need for such fundamental diagnostic research and classification, serves a useful purpose. It is a stimulating work, containing very much of value, and much that is new.

R. GAYRE of GAYRE.

PRIMITIVE MAN AND HIS WAYS: PATTERNS OF LIFE IN SOME NATIVE SOCIETIES

By Kaj Birket-Smith, translated from the Danish by Roy Duffell. Odhams Press, London, 1960. Pp. 239, 47 half-tone illustrations. Price 25s.

This is a book by a master of his subject, who examines the cultures of six primitive peoples, and evaluates the factors which have formed and set their characteristics. They are the Aborigines of Australia, the Tuaregs of the Sahara, the Maori of New Zealand, the Lapps and the North American Indians.

The author discusses what factors have caused these peoples to remain primitives, subordinate to nature and not dominant over it.

The account of the Maoris of New Zealand and the discussion of their origins is particularly good. The statement that the great pride of the Maoris in their ancestry and kinship "is not arrogance, but religion" is of wider application than this ethnological group. Indeed most peoples' pride of ancestry and kin has deep religious and cultural significance, and it is one of the singular and disturbing facts that among the Anglo-Saxon peoples the reverence for the preservation of these concepts was never so attenuated as it is in our time.

In view of the current advocacy in some quarters in favour of racial crossing, it should be noted that the Maoris, while avoiding cousin and second cousin marriages, normally married within their own tribes

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Books Received

MUST LABOUR LOSE?

By Mark Abrams and Richard Rose, with a commentary by Rita Hinden. A Penguin Special. Penguin Books Ltd., Harmondsworth, Middlesex, 1960. Price 2s 6d.

ANTHROPOLOGIE.

By Gerhard Heberer, Gottfried Kurth, Ilse Schwidetsky-Roesing. Das Fischer Lexikon, Fischer Bucherei, Frankfurt am Main, 1959. Pp. 363. Paper Back. Numerous Illustrations. Price DM. 2.20.

THE GATHERING STORM: THE FIRST VOLUME OF THE SECOND WORLD WAR.

By Winston S. Churchill. Penguin Books, 1960. Pp. 734, 14 maps and diagrams. Price 7s 6d.

LES MEKHADMA: ETUDE SUR L'EVOLUTION D'UN GROUPE HUMAIN DANS LE SAHARA MODERN

Sent by Dr F. Borrey, Director General of the Centre d'Etudes et d'Informations des Problèms Humains dans les Zones Arides. With numerous photographs, tables, graphs and chronologies of nomadism.

THUMBSCREW AND RACK

By Geo. E. Macdonald. Published by The Truth Seeker Co., New York.

DIGNITARIAN WAY

By A. U. Brown. Published by the Dignitarian Center, Orange, California.

ORIGIN OF THE NAME "RUSSIA"

By Col. Calvin Kephart. Reprinted from The Naval Records, Vol. II, No. 4, 1944, in New York.

THE SWEDES AND SWEDISH GOTHS: THEIR ORIGIN AND MIGRATION

By Calvin Kephart, Washington, D.C.

METHODISM'S CHALLENGE IN RACE RELATIONS: A STUDY OF STRATEGY

By J. Philip Wogaman. Public Affairs Press, Washington, D.C., 1960.

RACIAL DIFFERENCES IN MENTAL GROWTH AND SCHOOL ACHIEVEMENT: A LONGITUDINAL STUDY

By R. T. Osborne, of the University of Georgia, 1960.

MILITARY AFFAIRS

Published by the American Military Institute, devoted to American Military (including Naval and Air) History, Washington, D.C. Price $1.50 per copy.

Vol. XXIII, No. 4, Winter 1959-60.

Vol. XXIV, Nos. 1-3, Spring 1960; Summer 1960 (Civil War Issue); Fall 1960 (Irregular Warfare Issue).

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DALARNAS FOLK: TYPER OCH HARSTAMNING
Bertil Lundman. Uppsala 1948.

NUTIDENS MANNISKORASER
By Bertil Lundman. Published at Uppsala in 1946.

NORDENS RASTYPER
By Bertil Lundman. Stockholm 1940.

EINIGE KRITISCHE BEMERKUNGEN ZUR ANTHROPOLOGIE VORDERASIENS
By Bertil Lundman. Dunum Natalicium H. S. Nyberg Oblatum: Orientalia Suecana, Vol. III, Upsala 1955.

A large selection of monographs have been received through the kindness of Professor Joaquim Norberto dos Santos Júnior, including the following:

IMPRESSOES DERMOPAPILARES DE INDIGENAS DE MOCAMBIQUE—Santos Júnior (1950); ANTROPOLOGIA E HISTORIA—A. A. Mendes Corréa (1954); A CULTURA PORTUGUESA NA AFRICA E NO ORIENTE—Corréa (1950); CONGRESSO NACIONAL DE CIENCIAS DA POPULACAO—(1940); CONTRIBUICAO PARA O ESTUDO PSICOLOGICO DOS INDEGENAS DO ULTRAMAR PORTUGUES—Alfredo Athayde (1953); ANTROPOLOGIA DE MOCAMBIQUE—Santos Júnior (1956); GRAVURAS RUPESTRES DE LINHARES ENSAIO INTERPRETATIVO—Santos Júnior & Azevedo (1960); O PANGO OU PANCO—Santos Júnior (1958); A CHITATA—Santos Júnior (1958); O "MAROMBO" OU "MALOMBO" (TETE—MOCAMBIQUE)—Santos Júnior (1958); GRUPOS SANGUINEOS EM PRETOS DE MOCAMBIQUE—Santos Júnior (1958); PRECISIONS APPORTEES A L'APPRECIATION DE QUELQUES CARACTERES DESCRIPTIFS EN ANTHROPOLOGIE—Santos Júnior (1951); NOTA SOBRE A BRAQUICEFALIA DUM CRANIO DE MUGE—A. Athayde (1950); O INDICE CEFALICO EM RAPAZES PORTUGUESES DOS 7 AOS 13 ANOS—L. F. Paulo (1959); TABLE FOR THE GENERAL SHAPE OF THE NEGROES' HAIR—Santos Júnior (1959); THE ECOLOGICAL CONCEPT OF ETHNOGRAPHY—Santos Júnior (1958).

The following publications, all written by Professor Mario Cappieri, have also been received:

Lineamenti di Statistica Migratoria; Antropologia delle Antiche Popolazioni del Vincino e Medio Oriente; I Protomediterranei del Vicino e Medio Oriente; La Popolazione della Cultura Preistorica dell'Indo; Contributo alla Antropologia dei Bengalesi; Craniometria degli Andamanesi; La Popolazione Preistorica della Civiltà dell'Indo; I Protomediterranei delle regioni dall'Egeo al Bengala; La Popolazione Preistorica dell'Iran; Demographie des Andamanais et le Problème de leur Extinction; Les Tribus Andamanaises sous l'Aspect Biométrique; Brachycephalization as a Prehistoric Anthropological Problem; The Mediterraneans in Connection with the Prehistoric Populations and Indians.

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Summary of Volume XV; 1959; Nos. 1-4:

C. GINI: Sull'attendibilità delle rilevazioni del colore degli occhi e dei capelli.

P. E. NICOLICCHIA: I—La situazione demografica del Comune di S. Giovanni Incarico.

P. E. NICOLICCHIA: II—La situazione demografica del Comune di Ceccano.

P. E. NICOLICCHIA: III—La situazione demografica del Comune di Ricigliano (Prov. di Salerno).

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At no time in our history has the need for higher education been greater: at no time has the demand been more insistent, or the requirements more exacting. The scope and content of many aspects of scientific learning has more than doubled in the course of a generation; and with the growth of science, a corresponding efficacy in the processes of general and humane education has become essential.

The University of Edinburgh, conscious of the immensity and responsibility of its task, is painfully aware that its physical assets, in the shape of laboratories, classrooms, ancillary accommodation, and the necessary equipment, are inadequate and out of date.

These things cost money. Though much will be provided from Government sources, the University itself will have to meet the cost of a substantial part of its building programme, which, over the next few years, will involve the expenditure of many millions of pounds. To this end it is making an Appeal to all its graduates and friends, and has already raised more than £330,000. Still more is required if our young men and women are to have the education they desire and deserve.

All contributions will be most gratefully acknowledged, and full information on the University's needs and plans, with advice on methods of contributing, will gladly be sent on application to the Secretary to the University, Old College, South Bridge, Edinburgh, 8.

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